

**GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH**

Journal of the
Rhodesia Annual Conference
The United Methodist Church
1968

CASHEL

Mutambara Methodist Centre

Chairman (and Pastor)	0-0402
Principal	0-0421
Girls' Department	0-0412
Sisters' Home	0-0422
Hospital	0-0431
Central Primary School	0-0414
Secondary School Headmaster	0-0420
Boys' Department	0-0403
Leiknes Home	0-0413
Sunnyside Homecraft	0-0913
R. Chimonyo (Schools Manager)	1141

HEADLANDS

Arnoldine Centre	0-1430
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MREWA

Mrewa Mission (Include all those who work at Mrewa)	13
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MTOKO

Nyadiri Centre (Include all those who work at Nyadiri)	0-1821
Methodist Hospital (Nyadiri)	0-1803
Nyadiri Maintenance Department	0-1804
Nyamuzuwe Centre	0-1902

PENHALONGA

Nyakatsapa Primary School	27519
do Bvunzawabaya (Schools Manager)	27519

RUSAPE

Rusape Methodist Mission (Rev. T. Curtis)	149
Vengere Methodist Church	214


SALISBURY

Methodist Head Office (In Salisbury)	29427
Epworth Theological College (Principal)	55529
Methodist Children's Hostel	55643
Jonah Kawadza (House)	24026
A. T. Muzorewa (Office)	25436

UMTALI

Old Umtali Centre	2433
Old Umtali Centre (Include all those who work at Old Umtali).....	2433
African Girls' Hostel ..	3425
Umtali South District (Rev. C. Miller)	3425
do Girls' Hostel Call Box	22111
Sakubva Christian Centre (Hilltop)	42947
Wesley House (133 Main Street)	3492
K. Mvududu (Schools Manager)	2403-19
F. Messenger (Auditor)	2691

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH



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OFFICIAL JOURNAL
OF THE
FIRST SESSION
OF THE
RHODESIA ANNUAL CONFERENCE
OF THE
UNITED METHODIST CHURCH
1968

(Historical Note: The Rhodesia Annual Conference is the continuation of eleven sessions of the East Central Africa Mission Conference, fifteen sessions of the Rhodesia Mission Conference, ten sessions of the Rhodesia Annual Conference of the Methodist Episcopal Church, and twenty-nine sessions of the Rhodesia Annual Conference of the Methodist Church).

*Held at Ehnes Memorial Church
Old Umtali, Rhodesia, Africa*

May 7th - 12th, 1968

Presiding Bishop: Escrivao A. Zunguze, Inhambane,
Mozambique.

Secretary: Rev. Abel T. Muzorewa, Administrative Office,
P. O. Box 8293 Causeway, Salisbury, Rhodesia.

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RHODESIA ANNUAL CONFERENCE

Held at

Old Umtali Methodist Centre



Ehnes Memorial United Methodist Church

May 7 - 12, 1968

I. CONFERENCE PERSONNEL

A. OFFICERS

ANNUAL CONFERENCE

- PRESIDENT:** Bishop Ralph E. Dodge
P.O. Box 8293 Causeway, Salisbury,
Salisbury, Rhodesia
P.O. Box 1192, Kitwe, Zambia
- ELECTED PRESIDING OFFICER FOR 1967 CONFERENCE:**
- ADMINISTRATIVE ASSISTANT:**
Rev. Jonah B. Kawadza
P.O. Box 8293, Causeway, Salisbury
- SECRETARY:** Rev. Abel T. Muzorewa
P.O. Box 904, Salisbury
- ASSISTANTS:** Rev. Marcia Ball
Rev. N. Thomas
Rev. J. Kurewa
Mr. Elliot J. Musumhi
- TREASURER:** Mr. Isaac Musamba
P.O. Box 8293, Causeway, Salisbury
- STATISTICIAN:** Rev. Norman Thomas
P. O. Box 8293, Causeway, Salisbury

DISTRICT SUPERINTENDENTS

- Mrewa:** Rev. Davidson Chikosi,
Mrewa Methodist Centre, P.B. 62, Mrewa
- Mtasa-Makoni:** Rev. Ovid Stine
Old Umtali Methodist Centre, P.B. P7024, Umtali
- Mtoko-Nyadiri:** Rev. Nason Madzinga
Mtoko Methodist Mission, P.O. Mtoko.
- Umtali South:** Rev. Charles Miller
7 Hosgood Avenue, Umtali.

B. MEMBERS OF THE CONFERENCE STAFF

- Administrative Assistant to the Bishop:** Rev. Jonah Kawadza
P.O. Box 8293, Causeway, Salisbury
- Field Treasurer:** Rev. Hans Anfinson, Box 8293, Causeway,
Salisbury.
- Executive Secretary, Board of Education:** Mr. George Fleshman
P.O. Box 8293, Causeway, Salisbury
- Director of Evangelism:** Rev. Ezekiel Matongo, Old Umtali,
P. B. P7024, Umtali.
- Director of Christian Education:** Miss Mildred Taylor, Nyadiri
Mission, P. B. 636E, Salisbury.
- Director of Youth Work:** Rev. Elliot J. N. Jijita,
Old Umtali Methodist Centre, P.B. P7024, Umtali
- Director of Communications:** Mr. Ezekiel Makunike,
Old Umtali Centre, P.B. P7024, Umtali
- Secretary to Area Office:** Miss Karen Christiansen, P. O. Box
8293, Causeway, Salisbury.
- Publicity and Promotion:** Mr. Seavy Carroll, P. O. Box 8293,
Causeway, Salisbury.

C. MEMBERS OF THE CONFERENCE

(Year indicates beginning of minister as member on trial)
("p" indicates present).

1. RETIRED MINISTERS

- 1953 Aldrich, Sylvia, Hadley, Michigan
1934 p Chieza, Luke, Rujeko Store, P. Bag A7001, Umtali.
1927 Chieza, Philip, P.O. Box 136, Rusape
1927 Chieza, Samuel c/o Tanda Store, P.O. Headlands
1926 p Chimbadzwa, Josiah, P. O. Watsomba.
1933 p Chitombo, Jonah, Mutambara Post Office, P.O. Mutambara.
1907 James, Henry I. Harbour House West Bay, Bridport Desert, England.
1932 p Kasambira, Silas P., P. B. C7314, Umtali.
1924 p Katsidzira, Benjamin, P. B. M209, Umtali
1930 Katsidzira, Hosea, P. O. Box 62, Mrewa.
1933 p Machiri, Jonah, Chipfatsura, P.O. Box 97, Odzi.
1930 p Machiri, Patrick, Chipfatsura, P. O. Box 97, Odzi.
1942 Mandisodza, Wilson, Muziti School, P. B. 8052, Rusape.
1930 p Maramba, Johnson, Nyakatsapa, P. O. Watsomba.
1928 p Muparutsa, Moses, Muparutsa School, c/o Gatsi School, P. B. 8, Penhalonga.
1930 p Munjoma, Enoch, c/o Mutambara Methodist Centre, P. O. Mutambara.
1928 Nduna, John, c/o Rowa School, P.B. 7319C, Umtali
1910 O'Farrell, T. A., 417 Kitchel Ave., Pana, Illinois
1921 Roberts, George A., Penney Farms, Florida, 32079.
1930 p Rugayo, Jackson, P. O. Nyanyadzi
1948 p Jangano, Eliah, Old Umtali, P. B. P7024, Umtali.

2. EFFECTIVE MINISTERS

- 1959 p Alvord, A, Mrewa Methodist Centre, P. B. 62, Mrewa.
1948 p Anfinson, Hans F., P. O. Box 8293, Causeway, Salisbury.
1953 Ball, Marcia M. (furlough)
1960 p Bisby, Joseph B., Nyamuzuwe Methodist Centre, P. O. Box 57, Mtoko.
1952 p Bjerkerot, Ernst, (furlough)
1940 p Blomquist, Lennart G., Old Umtali, P.B. P7024, Umtali.
1965 p Buwu, William, Chikore, P. B. 56, Headlands.
1948 p Chidzikwe, Josiah, P. O. Box 3002 Sakubva, Umtali
1942 p Chigubu, Nason, Mutsago, P.B. P7006, Umtali
1953 p Chikosi, Davidson, Mrewa Centre, P.B. 62, Mrewa
1955 p Chimbganda, Elijah, Mrewa Kraal, P. O. Box 10, Mrewa.
1952 p Chiza Martin, 1951 Egypt, Highfields, Salisbury.
1948 p Choto, Kenneth, Nyamutumbu, P. B. 645E, Salisbury
1943 p Culver, Maurice, Epworth Theological College, P. O. Park Meadowlands, Salisbury.
1957 p Curtis, Thomas L., P. O. Box 196, Rusape.
1954 p Dikanifuwa, Nason, Mrewa Centre, P.B. 62, Mrewa
1966 Nduna, Samuel Muziti School, P. B. 8052, Rusape.
1941 p Eriksson, Kare E, Epworth Theological College, P. O. Park Meadowlands, Salisbury.
1956 Goodloe, Robert W., Hendrix College, Conway, Ark.
1948 Griffin, Hunter D., Methodist Board of Missions, 475 Riverside Drive, N.Y. 10027
1952 p Gurupira, Philemon, Chindenga, School, P.O. Mtozo.
1963 Gurure, J. Johnstone, Matendeudze, P.O. Mutambara.
1948 Harper, Kenneth, 355 Transylvania Park, Lexington, Ky.
1937 Hassing, Per, Boston University School of Theology, 745 Commonwealth Ave., Boston 15, Mass.

- 1959 Heyer, Edward (furlough)
 1960 Hughes, Robert E., special assignment with U.N.
 1962 p Jijita, Elliot, Old Umtali, P.B. P7024, Umtali
 1953 p Jijita, John B., Nyakatsapa, P. O. Watsomba.
 1951 p Johnson, Morgan, Nyadiri, P.B. 636E, Salisbury.
 1959 p Kaemmer, John. (furlough)
 1942 p Kajese, Amon C., P.O. Mtoko
 1965 p Kadenge, Fanuel, Mutambara Methodist Centre, P.O. Mutambara.
 1961 Kalso, Milton, (furlough)
 1960 Kapenzi, Geoffrey, Boston University School of Theology, 745 Commonwealth Ave., Boston, Mass.
 1955 p Katsande, Alfred, Nyamuzuwe, P. O. Box 57, Mtoko.
 1953 p Kawadza, Jonah, P.O. Box 8293, Causeway, Salisbury
 1953 Kowo, Simon, Zambia
 1960 p Kurewa, John, Epworth Theological College, P. O. Park Meadowlands, Salisbury.
 1965 p Kurewa, Josiah, Muchinjike School, P.O. Box 21, Mrewa.
 1953 p Kuwana, Elisha, Chitenderano, P.B. 6, Inyazura
 1958 p Leiknes, Asbjorn, P.O. Mutambara
 1953 p Madzinga, Nason, Mtoko Methodist Mission, P.O. Mtoko.
 1966 p Makunike, Willas, Mundenda, P. B. 454, Umtali.
 1948 p Makuto, Daniel, Nyamutumbu, P. B. 645E, Salisbury.
 1955 p Matongo, Ezekiel, Old Umtali, P. B. P7024, Umtali.
 1963 p Matongo, Rudolph, Chakohwa, P. B. C7314, Umtali.
 1951 p Miller, Charles M., 7 Hosgood Ave., Umtali.
 1965 p Mkasa, Caleb, (Kitwe) Zambia.
 1959 p Mudzengerere, David, L., Old Umtali, P.B. P7024, Umtali
 1962 Munjoma, John, Perkins School of Theology, Dallas, Texas.
 1942 p Munjoma, Samuel, Q20, Mzilikazi Township, Bulawayo
 1954 p Murphree, Marshall W. Dept. of Sociology, University College of Rhodesia, P. B. 167H, Salisbury.
 1953 p Mushapaidze, Davidson, P. O. Box 34, Mrewa.
 1962 p Muziti, Josiah, Gandanzara, P.B. 8084, Rusape
 1953 p Muzorewa, Abel, P.O. Box 904, Salisbury
 1956 p Muzulu, Samuel, 26 Chinamhora St., Harare, Salisbury.
 1966 p Nduna, Samuel, Muziti School, P. B. 8052, Rusape.
 1965 p Nyakuengama, Samson, Munyarari, P.B. C7377, Umtali.
 1948 p Nyamukapa, Patron, Nyadiri, P.B. 636E, Salisbury
 1961 Nyamurowa, Dennison, Bible House, P. O. Box 740, Blantyre, Malawi.
 1964 p Nyanungo, Lovemore, Muradzikwa, P.B. 7014, Umtali
 1953 p Otto, Grace, Old Umtali, P. B. P7024, Umtali.
 1953 Otto, Vivian, (furlough)
 1966 p Shamu, Kenneth, Nyanyadzi Methodist Church, P. O. Nyanyadzi.
 1943 p Stine, Ovid, Old Umtali, P.B. P7024, Umtali
 1955 p Thomas, Norman, P. O. Box 3566, Salisbury.
 1965 p Zhungu, Lamech, Old Umtali, P. B. P7024, Umtali.
 1954 p Zuze, Solomon, P. B. 62, Mrewa.

3. MINISTERS ON TRIAL

- 1965 Chikanya, Martin, Scandinavian Union Theological College.
 1968 p Chitima, Moregood, P. O. Box 3002, Sakubva, Umtali.
 1967 p Kanonuhwa, A., Chipfatsura, P.O. Box 97, Odzi.
 1968 p Mawanga, Wilson, Matendeudze, P. O. Mutambara.
 1968 p Mwarewangepo, Z., Mt. Makomwe, P. B. 93, Odzi.
 1967 p Mukangara, Samuel, Honde Valley, Samanga, P.B. J7125, Umtali.
 1968 p Mawokomatanda, I, P. O. Box 196, Rusape

C. OTHER CONFERENCE WORKERS

1. APPROVED SUPPLY PASTORS

Chapata, Edward, Mrewa Centre, P.B. 62, Mrewa
Chidawanyika, B., p, Nyamukwarara, Stapleford Forest Reserve,
P. B. 72C, Penhalonga.
Chikodzi, E., Dumba Store, P.B. 10, Inyanga.
Dziwa, Nisbert, Munyarari, P. B. C7377, Umtali.
Kajese, Philemon, Shinja School, Area C, Mtoko
Kasiyamhuru, Lazarus, Chikuhwa, P.O. Box 33, Mrewa
Makande, Josiah, Arnoldine, P.O. Headlands
Makuto, Joseph, Nyadiri Hospital, P.B. 636E, Salisbury
Matambanadzo, Annual, Chesa District, Mtoko
Masenda, Jairus, Dindi School, P. B. 49, Mrewa.
Mhandu Kenneth, p, Chikwizo, P.B. 504 Mtoko.
Muchanyereyi, Morgan J., Zuze School, P. B. 7, Inyazura.
Muskwe, Nason, Nyahuku River School, Mkota,
c/o African Stores, Mtoko
Mutanga, Evison, Manyika Meth. Church, P.B. 636E, Salisbury

2. DEACONESSSES

Samudzimu, Mrs. E., P.O. Box 3002, Sakubva, Umtali

3. MISSIONARIES

(Year indicates beginning of missionary service in Rhodesia)

a. Retired

1952 Aeschliman, Mrs. Myrtle, Olds Hall, P.O. Box 791,
Daytona Beach, Fla. 32015, U.S.A.
1907 Gates, Mrs. H. L. Pickering, Ontario, Canada
1923 Gates, Mrs. R. C., Olds Hall, Box 791, Daytona Beach,
Fla. 32015
1926 Hansson, Ruth, Bergsgatan 2, Lulea, Sweden.
1915 Hess, Stella, Brookes-Howell W.S.C.S. Home,
Asheville, North Carolina
1950 Jones, Pearl Willis, 3104 Faber Drive, Falls Church, Va.
1923 King, Sarah, 275 Robincraft Dr. Pasadena, Calif. 91104
1920 Murphree, Mrs. M. J. Epworth Theological College, P. O.
Park Meadowlands, Salisbury.
1925 Nutting, Clara, Bancroft-Taylor Home, 74 Cookman,
Ocean Grove. N.J. 07756
1910 O'Farell, T. A., 417 Kitchen Ave., Pana, Illinois 62557
1920 Parmenter, Ona, 275 Robincroft Dr., Pasadena 6, Calif.
91104
1929 Pfaff, Jessie, 524 Bennett St., Bottineau, North Dakota
58318
1922 Reitz, Beulah, Brookes-Howell W.S.C.S. Home, Asheville,
North Carolina
1918 Roberts, Mrs. G. A., Penney Farms, Florida, 32079.
1925 Scovill, Ila, Pioneer, Ohio
1952 Sheretz, D. Lamar, 2905 Randolph Rd., Silver Springs
Maryland.
1952 Sheretz, Mrs. D. L. (same as above)
1937 Whitney, Alice, 7715 Valmont St., Tayunga, Calif. 91042

b. Effective

1959 Alvord, Dorothy, Mrewa Centre, P.B. 62, Mrewa.
1951 Anfinson, Odney, P. O. Box 8293, Causeway, Salisbury.
1945 Ashby, Elma, (furlough)
1961 Bisby, Dorothy, Nyamuzuwe Meth. Centre, Box 57, Mtoko.
1952 Bjerkerot, Mrs. E., (furlough)
1947 Blomquist, Maj-stina, Old Umtali, P. B. P7024, Umtali.
1963 Brancel, Fred, (furlough)

1967 Buterbaugh, John, Nyadiri, P. B. 636E, Salisbury.
 1967 Buterbaugh, Mrs. John, (same as above)
 1960 Carroll, Seavy, Box 8293, Salisbury
 1960 Carroll, Virginia (same as above)
 1961 Close, Gerald, Nyadiri Centre, P.B. 636E, Salisbury.
 1961 Close, Miriam, (same as above)
 1967 Christiansen, K., P. O. Box 8293, Causeway, Salisbury.
 1963 Comstock, Marjorie, Mrewa Centre, P.B. 62, Mrewa.
 1968 Culver, Verna, Epworth Theological College, P. O. Park Meadowlands, Salisbury.
 1968 Culver, Shirley, Old Umtali, P. B. P7024, Umtali.
 1961 Curtis, Margaret, P. O. Box 196, Rusape.
 1961 Deale, Hugh (on furlough)
 1960 Dewey Lloyd, Mutambara, P. O. Mutambara.
 1960 Dewey, Joyce, (same as above)
 1965 DeWolf, Edward, P.B. P7024, Umtali
 1943 Eriksson, Osta, Epworth Theological College, P.O. Park Meadowlands, Salisbury
 1961 Finister, William, Dendera Dam Development Project, P.O. Mtoko.
 1961 Finister, Esther, (same as above)
 1958 Fleshman, George, c/o Box 8293, Causeway, Salisbury.
 1958 Fleshman, Flora, (same as above)
 1967 Fulmer, Pat, Epworth Theological College, P. O. Park Meadowlands, Salisbury.
 1951 Griffin, Ellabeth, Board of Missions of the Methodist Church, 475 Riverside Drive, N.Y. N.Y. 10027 .
 1947 Hackler, Frances, Mansfield, Texas, USA
 1961 Hughes, Dorothy, (furlough)
 1947 Johanson, Margit, Mutambara Medical, P.O. Mutambara.
 1961 Johnson, Rosalie, Nyadiri, P.B. 636E, Salisbury.
 1963 Kaemmer, Gloria, (furlough)
 1963 Kalso, Geraldine (furlough)
 1950 Kinyon, Wallace, P.O. Box 1192, Kitwe, Zambia
 1950 Kinyon, Eunice, (same as above)
 1948 Leiknes, Astrid, Mutambara, P.O. Mutambara
 1961 Lind, Ruth, Nyadiri, P. B. 636E, Salisbury.
 1965 Lindgren, Ruth, Mutambara Mission, P.O. Mutambara
 1956 Matzigkeit, Everett, 140 Fern Rd., Hatfield, Salisbury.
 1956 Matzigkeit, Ruth, (same as above)
 1968 Messenger, F., 3 Dawson St., Umtali
 1968 Messenger, Susan. (same as above)
 1953 Miller, Ellen, 7 Hosgood Ave., Umtali.
 1955 Murphree, Betty Jo., Dept. of Sociology, University of Rhodesia, P. B. 167H., Salisbury.
 1964 Nelvig, Margret, Nyadiri, P.B. 636E, Salisbury.
 1938 Parks, Edith, P.B. 62, Mrewa
 1960 Perry, Jim, Shady Dale, Georgia
 1960 Perry, Caroline (same as above)
 1963 Plumb, William, (furlough)
 1963 Plumb, Dorothy (same as above)
 1961 Post, Bernice, Sunnyside, P.O. Mutambara.
 1965 Reese, Paul, Nyamuzuwe, P.O. Box 57, Mtoko
 1967 Rehm, Esther, Nyadiri Memorial Hospital, P.B. 636E, Salisbury.
 1946 Roberts, Tudor, Nyamuzuwe Meth. Church, Box 57, Mtoko
 1946 Roberts, Emily, (same as above)
 1957 Roed, Elsie, Enerbaervej 3, Risskov, Denmark
 1962 Rudy, Donald, Mutambara Hospital, P. O. Mutambara.
 1962 Rudy, Ruth, (same as above)
 1957 Schevenius, John, (furlough)
 1957 Schevenius, Ruth, (same as above)

1929 Sells, Rev. Ernest, Old Umtali, P. B. P7024, Umtali
 1929 Sells, Olga, (same as above)
 1962 Short, Joanne (on furlough)
 1963 Shryock, John, (furlough)
 1963 Shryock, Ruth, (same as above)
 1955 Simonsson, Bengt, P.O. Box 1192, Kitwe, Zambia.
 1955 Simonsson, Maria, (same as above)
 1943 Stine, Mava, Old Umtali, P.B. P7024, Umtali
 1961 Taylor Clagett, (furlough)
 1961 Taylor, Patricia, (furlough)
 1947 Taylor, Mildred, Nyadiri, P. B. 636E., Salisbury.
 1961 Thomas, Winnie, 70 Spruit Road, Hatfield.
 1965 Warman, Valjean, P.O. Mutambara
 1961 Whanger, Alan (on furlough)
 1961 Whanger, Mary (on furlough)

4. SPECIAL WORKERS

Letts, Miss Fay, Mrewa, P.B. 62, Mrewa

5. LAY MEMBERS

MREWA DISTRICT

Bulawayo: Isaiah Mangumba, p, c/o Rev. S. Munjoma, Q20 Mzilikazi Township, Bulawayo.
Chikore-Tanda: P. Mudzingwa, p, Dewerwi School, P. B. 32, Headlands.
Headlands: P. Bwawa, p, Chiduku School, P. B. Headlands.
Mrewa Centre: T. Chitsiku, A. Chibanguza, p, Mrewa Methodist Centre, P. B. 62, Mrewa.
Mrewa East: F. Z. Zinyembe, p, Dapandowe School, P. O. Box 61, Mrewa.
Mrewa North: B. Chikoore, p, Nyamashato School, P. O. Box 26, Mrewa.
Mrewa South: J. Katonha, p, Chanetsa School, Box 1, Mrewa.
Mrewa West: F. K. Huni, Kambarami School, Box 9, Mrewa.
Salisbury-Harare: I. T. Kadenge, p, P. O. Box 8177, Causeway, Salisbury.
Salisbury-Highfields: D. Maringanise, p, M51, Old Highfields, P. O. Highfields, Salisbury.

MTASA-MAKONI DISTRICT

Chiduku North: N. Chiwara, p, Muziti School, P.B. 8052, Rusape
Chiduku South: S. Musikawanhu, p, Sharara School, P. O. Box 42, Inyazura.
Gandanzara: D. Mukotekwa, p, Chikuruwo School, P. B. 14, Rusape.
Honde Valley: S. Mareya, p, c/o Eastern Highlands Tea Estates, P. B. R7676, Umtali.
Inyanga: D. Dube, c/o Mangondoza Garage, P. O. Inyanga.
Makoni: I. Kuwana, p, Svikiro School, P. O. Box 135, Rusape.
Mundenda-Penhalonga: P. Dzeka, p, P. O. Box 454, Umtali.
Nyakatsapa: J. Rwodzi, p, Zinyembe, P. O. Watsomba.
Nyamukwarara: J. Pfumai, p, c/o Stapleford Forest Reserve, P. B. 72G, Penhalonga.
Old Umtali: E. Makunike, Mrs. A. Dangaremba, p, P. B. P7024, Umtali.
Rusape-Railway: N. Mucherera, p, P. O. Box 196, Rusape.
Wesley Church: W. G. Hall, p, P. O. Box 196, Rusape.

MTOKO-NYADIRI DISTRICT

Area C: C. M. Lobo, Shinja School, Area C., P. O. Mtoko.
Chikwizo: J. Banda, P. B. 504, Mtoko.
Maramba-Pfungwe: B. Mutengambira, p, Guyu School, P. B. 49, Mrewa.
Mkota: K. Kanyongo, p, Box 24, Mtoko.
Mtoko East: F. Chagwendera, p, Kawere School, P. O. Mtoko
Mtoko North: L. Mandizha, Box 57, Mtoko.
Mtoko South: T. Gwati, p, Box 58, Mtoko.
Mtoko West: S. Makawa, p, Manhamba School, P. O. Mtoko.
Nyadiri Circuit: W. Makombe, p, Manyika School, c/o Nyadiri Mission, P. B. 636E, Salisbury.
Nyadiri Centre: (1) Mrs. E. Tsiga, P. B. 636E, Salisbury. (2) Rodwell Kambarami (same address).
Uzumba South: N. Kaseke, p, Chikuhwa School, P. O. Box 33, Mrewa.

UMTALI SOUTH DISTRICT

Marange Central: W. Mushambi, p, Matanda School, P. B. P7087, Umtali.
Marange North: D. Matanga, p, Zarawa School, P. B. M7219, Umtali.
Marange South: T. Madondo, p, Masasi School, P. O. Box 3039, Sakubva, Umtali.
Marange West: A. Mashingaidze, p, Gwindingwi School, P. O. Box 63, Odzi.
Mutambara Centre: N. F. Goto, Mrs. Mashingaidze, p, P. O. Mutambara.
Mutambara East: J. Mtetwa, p, Thaba-Nenu School, P. O. Box 18, Cashel.
Mutambara West: E. Makamanzi, p, Mhandarume School, Matsora Halt, P. Bag 7212, Umtali.
Nyanyadzi: S. Chibvuri, p, P. O. Nyanyadzi.
Umtali Hilltop Church: S. Mataranyika, p, Box 3002, Sakubva.
Zimunya North: P. Matsikinyire, p, Rowa School, P. B. C7319, Umtali.
Zimunya South: N. Magobeya, p, Dzobo School, P. B. C7377, Umtali.

II. BOARDS AND COMMITTEES

BOFAC MEMBERS:

Bishop (Chairman), Conference Secretary, the District Lay Leaders.

Class of 1972: *Ministers*—1. Rev. K. Eriksson, 2. Rev. J. Chidzikwe; *Alternate*—Rev. T. Curtis; *Laymen*—1. N. Goto, 2. R. Chimonyo; *Alternate*—A. Dangarembga; *Laywomen*—1. M. Kasambira, 2. S. Dangarembga; *Alternate*—V. Mashingaidze.

Class of 1970: 1. Rev. John Kurewa, 2. Rev. N. Dikanifuwa; *Alternate*—Rev. P. Nyamukapa; *Laymen*—A. Chibanguza, E. Makunike; *Alternate*—J. Makawa; *Laywomen*—E. Sadza,

E. Tsiga; *Alternate*—L. Zimonte.

Ex-officio members (non-voting members by virtue of their offices):

- the District Superintendents
- the Executive Secretary, Board of Education
- the Executive Secretary, Board of Medical Activities
- the Executive Secretary, Board of Ngariende
- the Conference Treasurer
- the Field Treasurer
- the Conference Lay Leader

A. First Group

1. CHRISTIAN EDUCATION, HOME & FAMILY LIFE

A. Muzorewa, N. Kaseke, S. Makawa, S. Muzulu, W. Makombe, B. Chikoore, J. Rwodzi, L. Zhungu, P. Gurupira, A. Kajese, P. Bwawa, F. Chagwedera, Josiah Kurewa, N. Chiwara, S. Nyakuengama, Mr. Masango, J. Muteiwa, W. Mushambi, N. Goto, J. Chidzikwe, P. Dube, E. Chapata, Mr. Kaiboni, J. Makuto, W. Makunike, S. Zinyembe, Mrs. E. Tsiga, Mrs. C. Miller, Mrs. D. Kasambira, Mrs. L. Mandizha, Mrs. J. Makawa, Director of Christian Education, Mrs. Matzigkeit, C. E. Workers.

2. EDUCATION

D.S. of Mrewa District; 3 ministers—K. Choto, J. Muziti, A. Kanonuhwa; School Managers—D. Bvunzawabaya, R. Chimonyo, K. Mvududu, T. Gwati, G. Mariwo; Principals—Old Umtali, Mrewa, Nyadiri; Post Std. Six Headmasters of Mutambara, Nyamuzuwe; Rural Headmasters—N. Maramba, E. Mumbiro, G. Munyama; Four Women—Mrs. B. Post, Mrs. Z. Gwanzura, Mrs. T. Chitsiku, Mrs. L. Mandizha.

3. WORSHIP AND MUSIC

K. Shamu, M. Chiza, P. Nyamukapa, G. Otto, M. Chitima, L. Nyanungo, P. Matsikenyiri, D. Kasambira, B. Jambga, J. Njagu, C. Chitakatira, I. Kadenge, W. Huni, E. Kawadza, R. Kambarami, A. Machakaire, L. Mandizha, F. Messenger, I. Kuwana, Mrs. Culver, Mrs. Samudzimu, Mrs. Zimonte.

B. Second Group

1. LAY ACTIVITIES

E. Machiri, P. Matsikenyiri, N. Magobeya, E. Makamanzi, J. Muteiwa, S. Chibvuri, S. Mataranyika, M. Kasambira,

N. Goto, V. Mashingaidze, D. Matanga, W. Mushambi, T. Madondo, A. Mashingaidze, K. Mvududu, A. Rusike, L. Mandizha, S. Makawa, W. Makombe, C. Lobo, T. Gwati, K. Kanyongo, F. Chagwedera, N. Kaseke S. Tsiga, R. Kambarami, J. Banda, B. Mutengambiri, N. Chiwara, S. Musikawanhu, D. Mukotekwa, S. Mareya, D. Dube, I. Kuwana, P. Dzeka, J. Rwodzi, J. Pfumai, E. Makunike, S. Dangarembga, N. Mucherera, W. G. Hall, T. Chitsiku, A. Chibanguza, I. Kadenge, D. Maringanise, P. Mudzingwa, F. Zinyemba, W. Huni, J. Katonha, B. Chikoore, I. Mangumba, P. Bwawa.

2. MEMOIRS

N. Madzinga, E. Kuwana, S. Muzulu, W. Mawanga, A. Madondo, S. Munjoma.

3. MINISTRY

Class of 1969—C. Miller, O. Stine, J. Kawadza, John Kurewa, A. Kajese; Alternates—Dr. N. Thomas, Josiah Kurewa.

Class of 1970—Dr. M. Culver, D. Chikosi, J. Jijita, A. Muzorewa, T. Curtis; Alternates—A. Alvord, A. Katsande.
Class of 1971—P. Nyamukapa, K. Eriksson, J. Bisby, J. Chidzikwe, S. Munjoma; Alternates—A. Leiknes, N. Dikanifuwa.

4. COMMUNICATIONS

E. Jijita, E. Makunike, E. Matzigkeit, B. Chidawanyika, I. Kadenge, S. Carroll, E. Chimbwanda, M. Muchanyerei, S. Nyakuengama, D. Matanga, E. Makamanzi, W. G. Hall, N. Gandanzara, C. Zisengwe, E. Chikwanha, K. Choto, E. L. Sells, Dr. M. Jonhson, G. Gona, Mrs. Chibanguza, Mrs. Chikosi, Mrs. Dangarembga, Mrs. Eriksson, Miss Ball, Mrs. Samudzimu, Director of Christian Education, Rev. E. Matongo.

5. STUDENT LOAN

A. Alvord, S. Makawa, B. Chikoore, N. Nyamupfukudza, D. Mushapaidze, L. Zhungu, W. Huni, W. Makombe, J. Katonha, A. Katsande, K. Kanyongo, A. Matambanadzo, P. Reese, B. Mutengambiri, H. D. Rusike, K. Shamu, N.

Kaseke, S. Mataranyika, R. Matongo, L. Nyanungo, N. Chigubu, N. Magobeya, T. Gwati, F. Zinyembe, F. Chagwedera, W. Mushambi, R. Kambarami, D. Maringanise, P. Dzeka, J. Makawa, Mrs. E. Tsiga.

C. Third Group

1. METHODIST RURAL WORK

Land Agent:

3 representatives of local agriculture committees (Mutambara, Nyadiri, Old Umtali, the Field Treasurer, two representatives from BOFAC, Chairman of the Farm Executive Committees at Arnoldine and Nyakatsapa and five elected by Annual Conference (including two who are active in rural women's work).

2. CHRISTIAN SOCIAL CONCERNS

Dr. N. Thomas, S. Mukangara, M. J. Katonha, A. Muzorewa, E. Matzigkeit, E. Musumhi, Dr. M. Johnson, A. Katsande, J. Muziti, G. Otto, E. Makunike, T. Chitsiku, A. Chibanguza, G. Gona, E. Chikwanha, A. Dangarembga, J. Makawa, P. Kajese, Z. Gwanzura, Dr. E. Mutasa, D. Maringanise, I. Mangumba, M. Chitima, Z. Marewangapo, N. Goto, S. Chibvuri, Dr. R. Johnson, Mrs. J. Kaisa, Mrs. D. Kasambira.

3. DEACONESS

Mrs. A. Alvord, Mrs. J. Chitombo, Mrs. S. Mashingaidze, Mrs. E. Samudzimu, Mrs. Anfinson, Mrs. Blomquist, Miss P. Fulmer.

4. HISTORICAL

E. L. Sells, Dr. M. W. Murphree, E. Jijita, W. Mawanga, J. Bisby, N. Magobeya, W. Mushambi, E. Makunike, B. Chikoore, L. Mandizha, B. Mazaiwana, Pastor of Old Umtali, Mrs. E. Matzigkeit.

5. MEDICAL

Medical Superintendents—Dr. Close, Dr. Mutasa, Dr. Rudy. Matrons or Nurses-in-charge—Mrs. A. Kapenzi, Mrs. E. Mutasa, Sister M. Johanson. Hospital Administrator at Nyadiri—B. Jambga. District Superintendents; One Dentist—Dr. Nelvig. Director of Nyadiri Nursing School—Mrs. D. Sadza. Five Members at large—Mrs. N. Thom-

as, Mrs. Kuture, J. B. Jijita, E. Makamanzi, Dr. Buterbaugh.

6. TRUSTEES

Class of 1969—Conference Treasurer, L. Blomquist, J. Makawa, D. Mudzengerere. Class of 1970—L. Chikuhwa, E. Matongo, P. Nyamukapa, Field Treasurer. Class of 1971—Conference Secretary, O. Stine, N. Nyamupfudza, T. Roberts.

D. Fourth Group

1. NGARIENDE

D. Chikosi, J. Muziti, P. Kajese, T. Curtis, E. Kuwana, N. Madzinga, S. Munjoma, M. Chitima, Z. Marewangepo, D. Mushapaidze, K. Mhandu, E. Chikodzi, J. Makuto, A. Matambanadzo, R. Matongo, A. Kanonuhwa, K. Mvududu, J. Kurewa (Sr.), J. Njagu, E. Machiri, K. Kanyongo, Mrs. D. Mudzengerere.

2. NOMINATIONS

Rev. K. Eriksson, J. Chidzikwe, P. Nyamukapa, E. Makunike, A. Chibanguza, Mrs. A. Dangarembga, Mrs. D. Kasambira.

3. PENSIONS AND CONFERENCE CLAIMANTS

Class of 1969—S. Carroll, O. Musuka, C. Mukasa, S. Munjoma, Alternates—F. Messenger, Z. Mwarewangepo. Class of 1970—K. Eriksson, A. Alvord, W. Finster, L. Nyanungo. Alternates—N. Chigubu, T. Roberts. Class of 1971—N. Dikanifuwa, K. Shamu, Dr. D. Sadza. Alternates—B. Jambga, S. Mukangara. Ex-Officio Members—Field Treasurer, Conference Treasurer.

4. ECUMENICAL RELATIONS

Dr. N. Thomas, D. Mudzengerere, G. Otto, D. Kasambira, Dr. M. W. Murphree, J. Kawadza, A. Muzorewa, John Kurewa, M. Chiza, Dr. D. Sadza, F. Kadenge, P. Matsikenyiri, Dr. M. Culver, K. Eriksson, R. Chimonyo, S. Nduna, A. Dangarembga, Mrs. B. Jambga, Mrs. J. Makawa, Mrs. E. Makunike.

5. AFRICAN GIRLS' HOSTEL (UMTALI)

Umtali South District Superintendent, Pastors of St. Andrews and Hilltop Churches, Directress of the Hostel, Director of the Fairfield, Girls' Work (O.U.), Director of Mutambara Girls' Work. (with power to co-opt).

6. BOARD OF DIRECTORS HILLTOP CENTRE

Mrs. J. Chitombo, F. Kadenge, T. Curtis, 3 members chosen by the Miller Memorial Church Official Board.

Others

SHONA LANGUAGE STUDY COMMITTEE

Mrs. N. Thomas, Dr. M. Johnson, F. Munjoma, M. Mataramnyika, L. Jaji, I Mangumba, R. Matongo, M. Muchanyerei, E. Kuwana, J. Makande, D. Mutanga, Mr. Masenda, D.S. of Mutasa-Makoni District, Mrs. Mudzengerere.

RESOLUTIONS COMMITTEE

John Kurewa, I. Mawokomatanda, A. Rusike, L. Mandizha, D. Makuto, L. Kasiyamhuru, N. Dziwa, P. Gurupira, E. Chapata.

CALENDAR COMMITTEE

Mrs. M. Culver, J. Makawa.

SPECIAL COMMITTEES

CONFERENCE ORGANISATION

I. Mawokomatanda, Dr. M. Murphree, L. Blomquist, T. Curtis, A. Muzorewa, N. Gandanzara, M. Mataranyika, W. Marima, G. Mariwo, I. Musamba.

CONFERENCE HOSPITALITY

Mrs. Finster, Mrs. Sells, T. Gwati, S. Munjoma, D. Mudzengerere, D. Mushapaidze.

CONFERENCE HANDBOOK

Dr. M. Murphree, T. Curtis, A. Dangarembga, Dr. N. Thomas, N. Goto, G. Fleshman, A. Muzorewa.

WOMEN'S WORK

R. Chimonyo, (convenor) Mrs. D. Chikosi, Mrs. A Kapenzi,

Mrs. L. Zimonte, Mrs. A. Dangarembga, Mrs. Miller, Mrs. Eriksson, Mrs. Post, Mrs. Kasambira, Mr. Chibanguza.

MULTI-RACIAL SCHOOL

Dr. E. Mutasa (convenor), Mrs. A. Dangarembga, Mr. L. Mandizha, Mrs. Njagu, Mr. E. Musumhi.

O.U.B.I. STUDY COMMITTEE

D. Mudzengerere, G. Fleshman, C. Hanson, O. Stine (convenor).

REPRESENTATIVES AND DELEGATES

JOINT THEOLOGICAL TRAINING COUNCIL

Class of 1969—A. Katsande, S. Muzulu; Alternates—J. Muziti. Class of 1970—D. Maringanise, Dr. Close, G. Otto; Alternates—D. Mukotekwa, T. Roberts, E. Parks. Class of 1971—C. Miller, H. Anfinzen; Alternate—J. Bisby.

YOUNG WOMEN'S CHRISTIAN HOSTEL TRUST

Dr. N. Thomas, S. Carroll, Mrs. E. Mafinyani, Mrs. K. Mapira.

MANAGEMENT OF THE SALISBURY GIRLS' HOSTEL

Dr. N. Thomas, S. Sarroll, Mrs. E. Mafinyani, Mrs. K. Mapira, Mrs. M. Murphree, Mrs. S. Muzulu.

UNITED CHURCH

T. Chitsiku, Alternate—K. Shamu.

SYNOD

P. Nyamukapa, A. Alvord, Mrs. Muzulu, Alternates—S. Nduna, F. Messenger, Mrs. Dikanifuwa.

SOUTH EAST AFRICA

K. Choto, Alternate—W. Makunike.

EVANGELICAL ASSOCIATION

O. Stine, Alternate—S. Nyakuengama.

Part III

DAILY PROCEEDINGS

MAY 7, 1968—OPENING COMMUNION 7:30 P.M.

After the welcome to all present by the host District

Superintendent, Rev. O. Stine, Rev. J. Kawadza expressed warm greetings from the United States. The Rev. Kawadza preached the Communion Meditation which was followed by the Holy Communion administered by Rev. Kawadza, Bishop Zunguze and assisted by the 4 District Superintendents, Rev. D. Mudzengerere. Special devotional music was provided by the Umtali Choir under the directorship of Mr. D. Kasambira.

WEDNESDAY, MAY 8, 1968—DEVOTIONS—8:00 A.M.

1 Corinthians 14:8

Rev. Kawadza based his devotional message on the theme "If the trumpet gives an uncertain sound who shall prepare for the battle?" Preachers and Christians should identify themselves with Christ; thus committing themselves to the teaching and example of Jesus. In conclusion, Rev. Kawadza challenged the Conference by asking what type of sound and witness each listener was giving. Devotional music was provided by the Old Umtali quartette.

FIRST BUSINESS SESSION—8:30 A. M.

1. **PRESIDING BISHOP:** Rev. J. Kawadza welcomed Bishop E. Zunguze from Mozambique and presented him to the Annual Conference as the Presiding Bishop of the 30th session of the Annual Conference. In his introduction Rev. Kawadza pointed out that the Annual Conference was especially privileged to have Bishop E. Zunguze as the presiding officer.

In his introduction Bishop E. Zunguze pointed out that we must first adapt ourselves into the agenda set up for us by other people. Let us adapt into the agenda planned and laid out by other people and God, as an opportunity which we should utilize.

2. **ROLL CALL:** The roll of the Conference was called by the Secretary and the assistant secretary.

3. **WORD OF WELCOME:** Rev. J. Kawadza welcomed the following returned Missionaries and guests: Rev. and Mrs. K. Eriksson, Rev. and Mrs. Bisby, Mrs. W. G. Hall, Miss

J. Pfaff, Mrs. M. J. Murphree (senior), Dr. and Mrs. M. Culver, Rev. Mwadiri of the United Church of Christ, Rev. and Mrs. E. Sells, Mr. and Mrs. E. Matzigkeit, Mr. and Mrs. F. Messenger.

4. GREETINGS: Greetings were received from the following: Bishop and Mrs. R. Dodge, Dr. J. Nordby, Mrs. M. Pugh (formerly Miss M. Deyo), Miss Reitz, Miss S. Aldrich, Rev. and Mrs. H. Griffin.

5. CONFERENCE PROGRAMME: The Conference Programme was presented to the Conference by the Secretary and it was accepted as the official programme.

6. ORGANISATION: Daily Proceedings Committee—Rev. G. Otto and Mr. D. Mukotekwa were elected members.

7. ELECTION OF TWO ASSISTANT SECRETARIES: The secretary was given the privilege to nominate two assistant secretaries and Rev. N. Thomas and Rev. John Kurewa were chosen.

8. PRIVILEGE OF THE FLOOR: For general information and reminding the Secretary read the paragraph dealing with non-Conference members who have been granted the privilege of the floor. (see 1967 Journal P. 22, item 18).

9. A COMMITTEE OF INVESTIGATION: Rev. J. Chidzikwe presented a request of the Board of Ministry that a committee of investigation be nominated by the presiding Bishop and elected by the Annual Conference in accordance with par. 931 of the 1964 Discipline.

10. REPORT OF ORGANISATION COMMITTEE ON THE NOMINATIONS COMMITTEE: Rev. J. Chidzikwe read the report on the nomination and election of Nominations Committees. Rev. C. Miller moved the adoption of item 1 of the report.

11. BAR OF CONFERENCE: The secretary proposed that the first 10 pews should constitute the bar; but Rev. O. Stine

later proposed that it should only be the first 7 and the secretary withdrew his earlier proposition.

12. NOMINATIONS COMMITTEE: On the first ballot 8 ministers were nominated—4 to be elected, 6 laymen nominated, 3 to be elected, 4 laywomen nominated, 2 to be elected.

13. DISTRICT SUPERINTENDENT'S COMPOSITE REPORT: Rev. O. Stine read the report and Rev. M. Murphree moved its adoption and also moved that various Boards and Committees of the Conference take cognizance of items of this report and discuss and take action where necessary. With this stipulation and in recognition of the fact that many of the items of this report will come before Conference in the Consultation Report.

14. MOTION: Rev. K. Eriksson moved that item 4; Committee on Organisation be referred to the Cabinet and the Bishop to consider the question of setting up a new District, its limits and boundaries.

15. NOONDAY DEVOTIONS

The Rev. Dr. M. E. Culver spoke on the text in 1 Thessalonians 1: 5, "We received the Gospel in the power of the Holy Spirit." He reminded us of the fact that we live in a third attempt to establish Christianity; a period characterized by strife and divisions. The speaker challenged us to the fact that Jesus alone has been found as the uniting factor in this awakening period Africa is undergoing.

SECOND BUSINESS SESSION—2:00 P.M.

16. CONFERENCE HANDBOOK ITEM 3: Rev. N. Thomas asked Rev. K. Eriksson to explain the need and relevance of Conference Handbook.

17. MOTION: Rev. K. Eriksson moved that the question of a committee to work on the Conference Handbook be referred to the Nominations Committee.

18. COMMITTEE ON ORGANIZATION: Item 5 was referred

to BOFAC for further consideration and action.

19. REPORT OF BOARD OF EDUCATION: This report was read by Mr. Kundishora. Item 1 (a) was approved but (b) was deleted.

20. ELECTIONS: Nominations Committee: The following were elected on the first ballot, Ministers: Rev. K. Eriksson, J. Chidzikwe, P. Nyamukapa; Laymen: Messers E. Makunike, A. Chibanguza; Laywomen: Mrs. A. Dangarembga, Mrs. D. Kasambira.

21. TIME TO DISMISS FOR SUPPER: The Conference agreed to dismiss at 5:30 p.m. for supper.

22. BOARD OF EDUCATION REPORT: Item 4 was accepted with the addition that one of the four women be principal of Sunnyside.

23. MOTION: Rev. S. Munjoma moved that Item 6 concerning "The Role of the Principal" of the Board of Education Report be deleted and it was carried.

24. Item 8 Private School: This item was referred back to the Board of Education for the Board to act upon (see 1967 Journal page 74, item 10).

25. Item 9 Council: Dr. M. Murphree moved that this matter regarding the policy of the transfer of our Primary Schools be referred back to the Board for further study and discussion.

26. TIME: At 5:30 p.m. Conference extended dismissal time to 5:45.

27. BOARD OF EDUCATION: Items 10, 11 and 12 were all accepted.

28. GREETINGS: The secretary read greetings from the secretary of the South East Conference, Bento Navess, and Bishop and Mrs. R. Dodge.

MOTION: Rev. M. Chiza moved that the Secretary write to the above. Rev. K. Eriksson closed the session with prayer for thankfulness to God for Bishop Dodge.

THURSDAY, MAY 9, 1968

29. MORNING DEVOTIONS: The Rev. Maurice Culver spoke on the text in 1 Thessalonians 2: 8, "We impart the Gospel and ourselves."

"The man must match the Gospel he preaches," said the speaker. He went on to point out that man in this violent and broken world needs, not only words, but another man.

Word! But "who is listening? "I am to be the guy next door," challenged the Rev. Dr. Culver.

Music was provided by a group from Marange Circuit.

30. ELECTIONS: Nominations Committee. No election on second ballot.

31. REPORT ON COMMITTEE ON ORGANIZATION continuation of: MOTION: Dr. M. Culver moved that the proposals concerning the composition of BOFAC be referred back to the committee to review new proposals and bring a composite report.

32. Report on Consultation of the Methodist Church held at Old Umtali Feb. 1-4, 1968. The report was read by Rev. G. Otto.

33. ELECTIONS: Nominations Committee: The following were nominated on the third ballot: Layman—Mr. P. Matsikinyire, Minister—Rev. K. Choto.

34. PRIVILEGE OF THE FLOOR: Rev. J. Kawadza, presented to Conference pins for Methodist Men (Vabvuwi) and Lay Leaders given by the Board of Lay Activities of the Board of Missions. In appreciation of the gift the Vabvuwi sang two verses of hymn 258.

35. WORDS OF WELCOME: Rev. J. Kawadza welcomed Dr. and Mrs. D. Sadza.

36. CONSULTATION OF THE METHODIST CHURCH: Dr.

M. Murphree moved that Conference deal with the report section by section but that section 3 on Ecumenical perspectives be delayed until we come to Inter-Church Unity Conversations on the programme.

37. Section 1 of the Report was accepted.

38. Section 11 item 3: Motion: That Conference empower managers to explain to "local communities about the implications involved when a hand—over of rural Primary Schools to local communities takes place."

39. Section IV: Role of the Missionary: This section was accepted. Rev. J. Kawadza stated that the report concerning the review of missionary personnel and assignments would be given when it was ready.

40. THE MINISTRY OF WOMEN: This section of the Consultation was accepted.

41. COMMITTEE ON INVESTIGATION: At the request of the Board of Ministry, Bishop Zunguze nominated the following Ministers to this Committee. Rev. S. Munjoma, P. Gurupira, J. Chidzikwe, L. Blomquist, N. Chigubu; Alternates—Rev. N. Madzinga, J. Jitita, K. Choto, E. Matongo, A. Alvord.

42. REPORT OF THE DIRECTOR OF CHRISTIAN EDUCATION: This report was ready by Conference Director of Youth Work, Rev. E. Jijita, and it was passed. Mr. Kaiboni Ukomo was presented to Conference as the new Conference Education Worker in Salisbury. Item 3 under recommendation was referred to BOFAC.

43. PRIVILEGE OF THE FLOOR: Rev. J. Kawadza presented Rev. Mwadira who bade the Conference farewell. Rev. Mwadira of the United Church of Christ told the Conference that his church was ready to unite with us and kindly asked if the Conference could provide his church with a pastor to shepherd the people at the new Chisumbanjira Project.

44. **PRESENTATION:** Rev. C. Miller asked Mr. W. Mushambi to present the gift of £7-0-0 from Chief Maranke to be shared equally between the orphanages—Old Umtali and Nyadiri.

45. **NOONDAY DEVOTIONS:** The Rev. Dr. Maurice Culver spoke on the text in 1 Thessalonians 3: 8, "We have life if you have life." The speaker pointed out that while the African is caught up in a struggling period of self-identification, the African must realize he has a quality of being to offer to the world.

The world needs the life of the Church; and the Church needs the life of the world. We live together and not divided, the speaker challenged us.

Music was provided by a group from Central Marange Circuit.

FOURTH BUSINESS SESSION—2:00 P.M.

46. **YOUTH DIRECTOR'S REPORT** was presented by Rev. E. Jijita and was approved.

47. **M.Y.F. REPORT** was presented by Jonathan Maramba and it was accepted.

48. **CHRISTIAN HOME AND FAMILY LIFE REPORT** was presented by Mr. E. Saburi and it was accepted.

49. **REPORT OF THE YOUTH SECRETARY** of Christian Council of Rhodesia was made by Rev. A. Muzorewa. It was moved that his report be incorporated in the Journal.

50. **URBAN EVANGELISM REPORT:** This report was presented by Dr. N. Thomas, Secretary of Christian Council of Rhodesia and it was accepted.

51. **MOTION:** Dr. M. Culver moved that the Rhodesia Annual Conference is Committed to the future development of the Christian Council of Rhodesia and full participation in its activities. We will presently maintain our affiliations in the Christian Conference in as long as we conceive it

maintains vital functions in cooperative church venture, but we would express our expectation that the Christian Conference might be dissolved in favour of the Christian Council. In consequence we should pay our dues and send our delegates.

52. MOTION: Rev. K. Eriksson moved that we refer to the Nominations Committee the nomination of delegates to C.C.R. and R.C. Conference and that elections be done according to classes.

53. MOTION: Dr. N. Thomas moved that section 111 A. of the Consultation Report be accepted and that it be referred to the Committee on Organization.

FIFTH BUSINESS SESSION—7:30 P.M.

54. DISMISSAL TIME: Conference agreed to dismiss at 9:00 p.m.

55. CONSULTATION REPORT: Continuation of section 111: Items B,C,D, and E were accepted and the details under E. with reservations.

56. REPORT OF SALISBURY HOSTEL COMMITTEE: This report was read by Dr. N. Thomas and it was accepted.

57. MOTION: Dr. N. Thomas moved that BOFAC be given power to consider and approve the Constitution of the Young Women's Christian Hostel Trust. The Nominating Committee was requested to nominate three Trustees and six persons to the management committee.

58. Report of the Director of the Methodist Historical Research and Archives was read by Rev. E. Sells and accepted.

59. GREETINGS: Greetings were received from Rev. H. I. James.

60. MOTION: Rev. C. Miller moved that the Secretary send a letter of greetings to Bishop Booth to wish him well.

FRIDAY, MAY 10, 1968

MORNING DEVOTIONS: The devotions were based on

the text, "The thorough way—mastering the body." (1 Thes. 4: 1). The Rev. Dr. Culver showed that Christian holiness does not seek to escape from, or reject the body; rather it seeks to master the body. Further he showed that Jesus' holiness was expressed in identification with men and in action. The salvation was not only of the soul, according to the Rev. Dr. Culver; rather it was that which begins at the centre (heart) to the very edge of our being.

Music was provided by "The New World Singers".

SIXTH BUSINESS SESSION

BOFAC Committee Report on Women's Work was read by Mr. R. Chimonyo and was accepted.

61. MOTION: Rev. A. Muzorewa moved that item 4 under Women's Centres be referred to the Cabinet for action.

62. Addition to the Board of Education Report was read by Mr. R. Chimonyo and was accepted.

13. Multi-racial School: We propose the following committee to study the possibilities and costs of a multi-racial school and report to the 1969 Annual Conference.

(a) Dr. Mutasa—Convenor, (b) Mrs. A. Dangarembga, (c) Mr. L. Mandizha, (d) Mrs. Njagu, (e) Mr. E. Musumhi.

14. The Role of the Principal: We reaffirm the statement contained in the 1966 Journal (p72, item 11). As a matter of policy, the Principal is responsible for all the units on a centre; that is girls' boarding, boys' boarding and primary, secondary and teacher training schools.

63. Statement from the Rhodesia Inter-Church Conversations on Unity: Rev. Dr. N. Thomas read the report, and Rev. K. Eriksson moved that the report should be referred to the Ecumenical Relations Committee for further study and report back to Conference.

64. The revised Report of Committee on Organization was read by Rev. J. Chidzikwe and was accepted.

65. MOTION: Rev. T. Curtis moved that the Secretary of Evangelism be added as ex-officio member of BOFAC under item 3.

66. ELECTIONS: BOFAC Members: The first ten names of each category (Ministers, Laymen, Laywomen) were nominated for BOFAC.

67. THE METHODIST UNION: Report was read by Dr. N. Thomas. Amendment: Section B item 1 was referred to the Ecumenical Relations Committee rather than the Methodist Council.

68. The entire Methodist Union Committee Report was referred to the Ecumenical Relations Committee for further consideration and action.

69. BOARD OF EVANGELISM AND NGARIENDE was read by Rev. M. Chiza.

SEVENTH BUSINESS SESSION—2:00 P.M.

70. NOONDAY DEVOTIONS: Thoroughness in love was the theme of the message, based on the text "The more thoroughway—expanding our love." (1 Thes. 4: 10).

The Rev. Dr. M. Culver, speaking on the thoroughness of love expressed convincingly that love and life belong together; that love gets us much further than anything else can; that if you will love, you can love; and above all that while the world is hungry for love, genuine love is a gift from God. "He who loves will think, and will have a word to say," concluded the speaker.

The music was provided by the "New World Singers".

71. PRESENTATION: Mr. P. Masango, Evangelist Mangula was presented to Conference and a collection of £7-0-0 was taken to help build the Church at Mangula.

Amendment: Under Resolutions: We recommend that Ngariende money be taken by local churches instead of

by Circuits. The Ngariende report was accepted.

72. ELECTION BOFAC MEMBERS: Class of 1972: Ministers—Rev. K. Eriksson, Rev. J. Chidzikwe; Alternate—Rev. T. Curtis. Laymen—N. Goto, R. Chimonyo; Alternate—A. Dangaremba. Laywomen—M. Kasambira, S. Dangarembga, Alternate—V. Mashingaidze.

Class of 1970: Rev. John Kurewa, Rev. N. Dikanifuwa; Alternate—Rev. P. Nyamukapa. Laymen—A. Chibanguza, E. Makunike; Alternate—J. Makawa. Laywomen—E. Sadza, E. Tsiga; Alternate—L. Zimonte.

73. REPORT OF THE NOMINATING COMMITTEE: Mrs. A Dangarembga read the report. The Committee was asked to go and make further nominations in line with the 1967 recommendations concerning the composition of the Board of Education.

74. REPORT OF CHRISTIAN CONVENTION-SOUTH: The report was read by Rev. J. Muziti and was accepted.

75. VABVUWI REPORT was read by Mr. O. K. Mhonda and was accepted. The revised sections of the Vabvuwi Constitution were approved.

76. PRIVILEGE OF THE FLOOR was given to Mr. N. Gandanzara who spoke about the need of clinic at Chinyadza where the people have been using a classroom. The collection of money to help in the construction of the clinic was postponed to Saturday morning.

77. THE BOARD OF MINISTRY: The report was read by Rev. Matongo and was accepted.

78. TIME was extended from 5:30 to 6:00 p.m. Part VI of the Disciplinary questions number B. 8-24 (d) were read, answered and accepted.

EIGHTH BUSINESS SESSION—7:30 P.M.

79. Continuation of the Board of Ministry Report: Section

2 item B (3) was amended and it now reads: "We should urge the wives of theologists to continue to study as this is valuable in their leadership of women when they go to their Circuits." The report was accepted.

80. RUWADZANO COMPOSITE REPORT was read by Mrs. T. Kuture and the report was accepted with a standing ovation.

81. AGRICULTURE COMMITTEE REPORT was presented by Mr. D. J. Maenzanise and it was accepted.

82. REPORT OF LAY ACTIVITY was presented by G. Gona and the report was accepted with an amendment on Item 9. Amended to read: That the Conference Lay Leader be named ex-officio member of BOFAC.

83. THE CONFERENCE LAY LEADER'S REPORT was presented by Mr. Marima and it was accepted.

84. COMMITTEE ON MEMOIRS: The report was presented by Rev. A. Kajese but was referred back to the committee in order to deal with the question of including the name of the late Nyamurowa in the report.

SATURDAY, MAY 11, 1968

MORNING DEVOTIONS: The Rev. Dr. Maurice Culver spoke on the topic, "The more Thorough Way Venturing Theologically," based on 1 Thes. 4:13.

The speaker said that to venture Theologically is to allow some questions to arise in our mind when asked, "Who do you say I am?" Peter was venturing Theologically when he replied, "You are Messiah."

The Rev. Dr. Culver challenged us to venture Theologically by examining some of the African beliefs; as well as other fields like Sociology, Psychology, and etc. in order to understand man.

Special music was provided by Mr. D. Kasambira and Mrs. M. Culver as the Pianist.

NINTH BUSINESS SESSION

85. PRIVILEGE OF THE FLOOR: Rev. J. Kawadza welcomed returned Missionaries: Mr. and Mrs. Finster (work-

ing in and around Dendera) and Sister Lind.

86. CHINYADZA CLINIC COLLECTION: The collection amounted to £8-17-8 for the construction of the needed clinic.

87. CONFERENCE TREASURER'S REPORT was read by I. C. Musamba and was accepted.

88. THE BUDGET COMMITTEE OF BOFAC REPORT was presented by Mr. G. Fleshman and was accepted.

89. THE STATISTICAL REPORT was presented by Rev. A. Leiknes and it was accepted.

90. ELECTIONS: Calendar Committee: Mrs. Culver and Mr. J. Makawa were elected.

NOONDAY DEVOTIONS: Dr. M. Culver's last devotional speech was on the topic, "The More Thorough Way Ministering as Servants." The text was 1 Thes. 5: 12-15.

The message challenged the Conference for more action. Several frustrations, particularly in urban areas were pointed out.

Therefore, under such circumstances, the Rev. Dr. Culver challenged the Conference to be servants of Christ. In Conclusion he said, "I have given you a new song," inspired us all.

Special music was given by Mr. D. Kasambira and Mrs. M. Culver as the pianist.

TENTH BUSINESS SESSION—5: 00 P. M.

91. THE STUDENT LOAN FUND COMMITTEE REPORT was presented by Mr. J. Makawa and was passed. Recommendations: That T.3 first year students be considered for scholarships.

92. PRIVILEGE OF THE FLOOR: Rev. J. Kawadza presented to Conference Rev. and Mrs. Bjerkerot, and Rev. J. Kaemmer who bade farewell.

93. REPORT OF THE LAND AGENT AND STEWARDSHIP was presented by Rev. L. Blomquist and was accepted.

94. REPORT OF THE MEDICAL BOARD was read by Dr. E. Mutasa and was passed.

95. WORSHIP AND MUSIC REPORT was presented by Mr. P. Matsikinyire and it was approved.

96. PRESENTATION: Bishop Zunguze asked the secretary to present Dr. M. Nelvig who bade us farewell.

ELEVENTH BUSINESS SESSION—7:00 P.M.

97. THE REPORT OF THE SUB-COMMITTEE OF THE BOARD OF MINISTRY was read by Rev. E. Matongo and it was passed.

98. CHRISTIAN SOCIAL CONCERNS REPORT was read by Dr. M. Johnson and was passed.

99. ELECTIONS: Rev. A. Muzorewa was elected Secretary, I. C. Musamba, Treasurer, on first ballot.

100. REPORT OF INVESTMENT PLANNING COMMITTEE was read by F. H. Messenger. By action of Conference, The Methodist Rural Work Committee was formed to replace the Agricultural Committee. The report of the Investment Planning Committee was referred to BOFAC for study and action. Power to elect the 5 Annual Conference Members of the Committee was given to BOFAC.

101. THE REPORT OF THE SECRETARY OF TEMPERANCE was presented by Mr. E. Matzigkeit and the report was approved.

102. REPORT OF THE BOARD OF COMMUNICATIONS was read by Mr. E. Makunike and it was approved.

103. ECUMENICAL RELATIONS COMMITTEE REPORT was presented by Dr. N. Thomas and it was adopted.

104. REPORT OF THE SHONA LANGUAGE COMMITTEE was presented by Mrs. M. Murphree and it was adopted.

105. DISCIPLINARY QUESTIONS: Part IV A 1-7 were read, answered and accepted.

106. THE GENERAL CONFERENCE REPORT was postponed to Sunday, 4:00 p.m.

107. THE 1969 CONFERENCE was kindly invited to Mrewa and was accepted.

108. THE BOARD OF PENSIONS AND CLAIMANTS was requested to meet and be organized.

109. THE BOARD OF TRUSTEES REPORT was read by Rev. O. Stine. The proposal concerning dividing Nyadiri Farm into Native Purchase farms be referred to the Committee consisting of the Land Agent M.R.W. to look into the matter and refer to BOFAC.

110. THE USE OF O.U.B.I. REPORT was given by Rev. O. Stine and it was accepted.

111. THE MEMOIRS COMMITTEE REPORT was read by Rev. A. Kajese and accepted.

112. Rev. O. Stine suggested that Sunday preceding Central Conference be set aside as a day of prayer for the work of the Central Conference.

113. GREETINGS: Greetings were received from I. Scovill, Chairman Ndhlela of Synod, and Rev. S. Chieza.

114. Conference instructed the Secretary to write to the following retired Missionaries who sent their greetings, Chief Maranke and our students studying overseas.

SUNDAY, MAY 12, 1968

TWELFTH BUSINESS SESSION—5:15 P.M.

115. FAREWELL: Bishop E. Zunguze bade the Conference

farewell. He sincerely thanked the Conference for cooperating with and helping him in conducting Conference business.

116. APPRECIATION: Rev. J. Kawadza thanked the Bishop on behalf of Bishop Dodge and the Annual Conference for the wonderful work he performed.

117. PRESIDING OFFICERS: Bishop E. Zunguze asked Rev. J. Kawadza to finish the Conference business in his absence. Rev. K. Eriksson moved that Rev. J. Kawadza take over as presiding officer.

118. Rev. Kawadza gave a report of his trip to America.

119. UNITED GENERAL CONFERENCE REPORT held in Dallas, Texas, U.S.A. was read by Mr. N. Goto and the report was accepted.

120. THE REPORT OF THE NOMINATING COMMITTEE was read by Mrs. A. Dangarembga.

121. ADDENDUM: Report of Lay Activity was read by Mr. N. Goto and it was accepted.

Recommendation 4 (regarding differences in church administration by pastors) in the former report was withdrawn.

Recommendation 11 was referred to Central Conference. Recommendation 12 was referred to the Committee on Memoirs and was asked to report back to the next Conference.

122. CONFERENCE CALENDAR 1968-1969 was read by Mrs. A. Dangarembga and it was accepted.

123. REPORT OF BOARD OF PENSIONS AND CLAIMANTS: Rev. K. Eriksson presented the report and it was approved.

124. RESOLUTIONS were read by Dr. M. Johnson and accepted.

125. MOTION: That a statement and gift be prepared to present to Bishop Dodge at Central Conference. The money to purchase the gift would be collected at District Conference.

126. MOTION: Rev. T. Curtis moved that the Chiremba Cross be referred to the Historical Society Committee.

127. Rev. J. Kawadza expressed his gratitude to the Conference for the cooperation, he and his family received from the Conference. Rev. O. Stine gave thanks on behalf of the Conference to Rev. and Mrs. J. Kawadza for his fine leadership.

128. APPOINTMENTS: The 1968 Annual Conference closed with the reading of the appointments by Rev. J. Kawadza and benediction was given by Dr. M. Culver.

CERTIFICATE OF THE PRESIDENT AND THE SECRETARY

This certifies that this volume of the first session of the Rhodesia Annual Conference of the United Methodist Church held at Old Umtali, Rhodesia, May 7-12, 1968, is a complete and correct record of the proceedings and reports (which are published under VI) and as such were adopted by the action of the Conference as its official record.

Escrivao A. Zunzuze

President

Abel T. Muzorewa

Secretary

CERTIFICATE OF ORDINATION

This is to certify that I, Escrivao A. Zunguze, a Bishop of the United Methodist Church, ordained after election of the Rhodesia Annual Conference, as Deacons:

I. Mawokomatanda, W. Mawanga, M. Chitima and Z. Mwarewangepo. As Elders: K. Shamu, S. Nduna and W. Makunike.

Sunday, 12 May 1968

Old Umtali, Rhodesia

Signed: Escrivao A. Zunguze

Part IV

DISCIPLINARY QUESTIONS

A. Organization and Introductory Reports:

1. Who are the Officers of the Conference?
Secretary: Rev. Abel Muzorewa
Statistician: Dr. N. Thomas
Treasurer: Mr. Isaac Musamba
2. Is the Annual Conference incorporated? Yes.
(See Constitution, *Journal*, 1954).
3. Are the officers handling funds bonded? No.
4. What is the report of the Programme Committee as to the hours of the session, the bar of the Conference, and the programme? (See official Conference programme, and daily proceedings for 7 May 1968).
5. Who are the members of Boards and Committees? (See part II, list of Boards and Committees).
6. Who is elected Conference Lay Leader?
Mr. William Marima.
7. What are the reports of the district superintendents as to the status of the work within their districts, and suggestions for the work of the future? (See District Superintendents' Report).

B. Pertaining to Ministerial Relations:

8. Having made enquiries into the life and characters of the ministerial members of the Conference, does the Board on the Ministry recommend that they be continued in the effective ministry? Answer: Yes.
9. Who are the Approved Supply Pastors?
A. Matambanadzo, J. Masenda, N. Dziwa, P. Kajese, M. Muchanyerei, J. Makande, E. Mutanga, L. Kasiyamhuru, N. Muskwe, K. Mhandu, E. Chikodzi, B. Chidawanyika, P. Dube.
10. What Approved Supply Pastors now under full appointment are taking:
Conference Course of Study?
J. Masenda, J. Makuto, A. Matambanadzo, J. Makande, K. Mhandu, E. Chapata, E. Mutanga, N. Muskwe.

11. Who are recommended to take the course of study for Reception On Trial?
 - (a) Present Epworth Students:

T. Mvenge, W. Marara, J. Tsiga, J. Sakutombo, E. Chitiyo, W. Mutamba, P. Mudiwa, F. Mandimutsira, L. Dikito, S. Sanganza, M. Chinoda, J. Usore, J. Nderere.
 - (b) Conference Course of Study:

J. Masenda, J. Makande, A. Matambanadzo, K. Mhandu, E. Mutanga, J. Makuto, E. Chapata.
12. Who are received on Trial?
 - (a) By Transfer: None
 - (b) By graduation from Epworth Theological College:

I. Mawokomatanda, M. Chitima, W. Mawanga and Z. Marewangepo.
13. Who remain on Trial?

A. Kanonuhwa and S. Mukangara.
14. Who on Trial have been discontinued?

S. Musoni
15. Who are admitted into Full Connection?

K. Shamu, S. Nduna and W. Makunike.
16. What Full Members are in Studies?

Overseas: John Munjoma
17. What Full Members have completed studies of the fourth year?

W. Makunike, K. Shamu and S. Nduna
18. Who have been elected and ordained Deacons?
 - (a) Local Deacons: None
 - (b) Travelling Deacons: I. Mawokomatanda, W. Mawanga, M. Chitima and Z. Marewangepo.
19. Who have been elected and Ordained Elder?
 - (a) Local Elder: None
 - (b) Travelling Elder: K. Shamu, S. Nduna and W. Makunike
20. Who have had their Conference Membership Terminated?
 - (a) By Voluntary Location? None
 - (b) By Involuntary Location? None
 - (c) By Withdrawal? None
 - (d) By Judicial Procedure? None
21. What Ministerial Members have died during the year?

None
22. What ministers have retired?

- (a) This year: Eliah Jangano
- (b) Previously: Phillip Chieza, Henry I. James, Benjamin Katsidzira, Thomas A. O'Farrell, George Roberts, Samuel Chieza, Enoch Munjoma, Hosea Katsidzira, Jackson Rugayo, Josiah Chimbadzwa, Moses Mparutsa, Johnson Maramba Silas Kasambira, John Nduna, Luke Chieza, Patrick Machiri, Jonah Machiri, Jonah Chitombo and Wilson Mandisodza.

23. Who are left without appointment to attend school?
John Munjoma—Perkins School of Theology.

24. What other personal notations should be made?

- (a) Received from other Conferences? None
- (b) Transferred out to other Conferences? Coriless Hanson
- (c) Who have been granted Supernumerary Relationship?
G. Kapenzi, J. Gurure and M. Chikanya.
- (d) Who have been granted Sabbatical Leave? None
- (e) Who have been given Special Appointments?

Per Hassing to Boston University School of Theology,
Kenneth Harper to University of Kentucky.

Robert Goodloe to Hendrix College.

Dennison Nyamurowa to Bible Society Secretary for
Malawi.

Robert Hughes to special assignment at United Nations.
Abel Muzorewa to Youth Secretary, Rhodesia Christian
Council.

Norman Thomas to Secretary Urban Work, Rhodesia
Christian Council.

Simon Kowo to United Church of Zambia

Marcia Ball to Furlough

Ernst Bjerkerot to Furlough

Hunter Griffin to Furlough

John Kaemmer to Furlough

Milton Kalso to Furlough

Vivian Otto to Furlough

Edward Heyer to Furlough

Slyvia Aldrich to Furlough

(f) Other notation:

Rev. E. L. Sells transferred to the East Wisconsin Conference, November 1964, and is now a member of that conference. In the Rhodesia Annual Conference he is a

regular ordained missionary under appointment. This is noted in the list of missionaries.

Part V

1968-1969 APPOINTMENTS

A. MREWA DISTRICT

SUPERINTENDENT: D. Chikosi
MANAGER OF SCHOOLS: G. Mariwo
MANAGER OF SCHOOLS: W. Gombedza
Women's Work: Mrs. D. Chikosi
District Christian Education: (E. Chapata)
Bulawayo Circuit: S. Munjoma, Associate pastor: N. Thomas
Chikore-Tanda Circuit: W. Buwu
Headlands Circuit: (J. Makande)

MREWA CENTRE

Chairman: A. Alvord
Howard Memorial Church: N. Dikanifuwa
Associate Pastor: A. Alvord
Principal: A. Alvord
Girls' Boarding Matron and Chaplain: Mrs. L. Zimonte
Boys' Boarding Director: E. Machiri
Central Primary School Headmaster: J. Kaisa
Secondary School Headmaster: A. Chibanguza
Staff: T. Chitsiku, E. Papaya, Edith Parks, B. Mazaiwana, Mrs. I. Chitsiku, J. Njagu, Marjorie Comstock, F. Letts, N. Nyamfukudza.
Mrewa East Circuit: E. Chimbganda
Mrewa North Circuit: J. Kurewa
Mrewa South Circuit: S. Zuze
Mrewa West Circuit: K. Choto

SALISBURY

Harare Circuit: S. Muzulu,
Associate Pastor: K. Eriksson
Highfield Circuit: M. Chiza
Associate Pastor: M. Culver
Christian Education: (K. Nkomo)

B. MTASA-MAKONI DISTRICT

SUPERINTENDENT: O. Stine
MANAGER OF SCHOOLS: D. Bvunzawabaya
MANAGER OF SCHOOLS: W. Gombedza
Women's Work: Mrs. O. Stine
Christian Education: L. Zhungu
Chiduku North Circuit: S. Nduna
Chiduku South Circuit: E. Kuwana
Gandanzara Circuit: J. Muziti
Inyanga Circuit: (E. Chikodzi)
Honde Valley Circuit: S. Mukangara
Makoni Circuit: (M. Muchanyereyi)
Mundenda-Penhalonga-Odzi Circuit: W. Makunike
Nyakatsapa Circuit: J. Jijita
Nyamukwarara Circuit: (B. Chidawanyika)

OLD UMATLI CENTRE

Chairman: D. Mudzengerere
Ehnes Memorial Church: D. Mudzengerere
Associate Pastor and Student Chaplain: G. Otto
Central Office Treasurer: N. Gandanzara
Maintenance and Service Manager: P. Maenzanise
Rhodesia Mission Press Manager: C. Zisengwe
Medical Unit:

Superintendent: E. Mutasa

Matron: Mrs. E. Mutasa

Principal: A. Dangarembga

Director Fairfield Girls' Boarding: D. Maenzanise

Director Boys' Boarding: W. Marima

Lower Primary School Headmaster: R. Makoni

Upper Primary School Headmaster: N. Mutenda

Hartzell Secondary School Headmaster: Z. Gwanzura

Staff: A. Dangarembga, D. Mungazi, C. Chimombe, N. Mutambara,
Z. Gwanzura, S. Dangarembga, E. Gwanzura, D. Chitsenga,
R. Choto, Shirley Culver, J. Muteiwa, A. Machakaire, T.
DeWolf.

Rusape:

Rusape-Raliway Circuit: I. Mawokomatanda

Wesley Circuit: T. Curtis

C. MTOKO-NYADIRI DISTRICT

SUPERINTENDENT: N. Madzinga

MANAGER OF SCHOOLS: R. Kambarami

MANAGER OF SCHOOLS: T. Gwati

MANAGER OF SCHOOLS: J. Matanhire

Women's Work: Mrs. N. Madzinga

Christian Education: (L. Kasiyamhuru)

Evangelist, Area C: (P. Kajese)

Chikwizo Circuit: (K. Mhandu)

Maramba-Pfungwe Circuit: (J. Masenda)

Mt. Darwin Circuit: (A. Matambanadzo)

Mkota Circuit: (N. Muskwe)

Mtoko East Circuit: (to be supplied)

Mtoko North Circuit: A. Katsande

NYAMUZUWE CENTRE

Pastor: A. Katsande

Associate Pastor and Student Chaplain: J. Bisby

Director of Boys' Boarding: M. Mataranyika

Boarding Matron: Mrs. Makarau

Headmaster: O. Musuka

Staff: O. Musuka, L. Mupita, N. Machimbizofa, Mrs. E. Roberts,
L. Mandizha, Mrs. R. Mandizha, T. Roberts, P. Reese, J.
Bisby, J. Mabyuta.

School Nurse: Mrs. D. Bisby

Mtoko South Circuit: A. Kajese

Mtoko West Circuit: P. Gurupira

NYADIRI CENTRE

Chairman: S. Kundishora

O'Farrell Memorial Church: P. Nyamukapa

Student Chaplain: M. Johnson

Hospital Chaplain: (J. Makuto)

Principal: S. Kundishora

Director of Boys' Boarding: G. Kowo

Teacher Training School Headmaster: J. Makawa

Staff: J. Makawa, W. Sadza, J. M. Johnson, Mrs. Makawa.
 Upper Primary School Headmaster: R. Ruwodo
 Medical Unit:
 Medical Superintendent: G. Close
 Doctors: D. Sadza, J. Buterbaugh
 Dentist: Margret Nelvig
 Hospital Administration: B. Jambga
 Medical Extension: Ruth Lind
 Sisters: Esther Rheim, Margret Brun
 Hospital Matron: Mrs. R. Kapenzi
 Maternity Assistants Training School: Mrs. D. Sadza
 Out-Patient Department: T. Kuture
 Nyadiri Circuit: (E. Mutanga)
 Uzumba Circuit: D. Mushapaidze
 Dendera Development: Mr and Mrs. W. M. Finster

D. UMTALI SOUTH DISTRICT

SUPERINTENDENT: C. Miller
 MANAGER OF SCHOOLS: B. Mutambara
 MANAGER OF SCHOOLS: R. Chimonyo
 MANAGER OF SCHOOLS: K. Mvududu
 Women's Work: Mrs. C. Miller
 District Christian Education: (N. Dziwa)
 Marange Central Circuit: Z. Mwarewangepo
 Marange North Circuit: A. Kanonuhwa
 Marange South Circuit: N. Chigubu
 Marange West Circuit: (P. Dube)

MUTAMBARA CENTRE

Chairman: F. Kadenge
 Pastor: F. Kadenge
 Associate Pastor: A. Leiknes
 Principal: A. Leiknes
 Director of Boys' Boarding: K. Sithole
 Director of Girls' Boarding: L. Mukonde
 Secondary School Headmaster: E. Musumhi
 Staff: E. Musumhi, N. Goto, E. Kawadza, A. Leiknes, L. Dewey,
 W. Kodzai, B. Mabvuta, M. Beta, Mrs. J. Dewey.
 Upper Primary School Headmaster: P. Mudiwa
 Clerk, Mutambara Centre Schools: Mrs. A. Leiknes
 Medical Unit:
 Medical Superintendent: Dr. Rudy
 Sisters: Ruth Lindgren
 Matron: Margit Johansson
 Mutambara Farm: V. Warman
 Sunnyside Homecraft School: Mrs. B. Post
 Mutambara East Circuit: W. Mawanga
 Mutambara West Circuit: R. Matongo
 Nyanyadzi Circuit: K. Shamu

UMTALI

Miller Memorial Church Circuit: J. Chidzikwe
 Assistant Pastor: M. Chitima
 Methodist Christian Centre:
 Director: D. Kasambira
 Deaconess: E. Samudzimu
 African Girls' Hostel: Mrs. C. Miller, Mrs. H. Malianga
 Zimunya North Circuit: L. Nyanungo
 Zimunya South Circuit: S. Nyakuengama
 Dentist (South): H. Deale

E. CONFERENCE EXTENSION PROGRAMMES

Director of Evangelism: E. Matongo
Conference Evangelists: D. Makuto, E. Matongo
Conference Director of Christian Education: Miss M. Taylor
Conference Director of Youth Work: E. Jijita
Women's Bible School: (to be supplied)
Conference Board of Communications: E. Makunike
Publicity and Promotion: S. Carroll
Stewardship and Land Agent: L. Blomquist
Director of Church Music: Mrs. V. Culver
Conference Secretary for Temperance: E. Matzigkeit

F. SPECIAL APPOINTMENTS ON THE FIELD

Administrative Assistant to the Bishop: J. Kawadza
Conference Treasurer: I. Musamba
Field Treasurer: H. Anfinen
Executive Secretary, Board of Education: G. Fleshman
Executive Secretary, Board of Medical Activities: G. Close
Secretary to the Administrative Assistant to the Bishop: K. Christiansen
Director of Historical Research and Archivist: E. Sells
Correspondents:
African Christian Advocate: S. Carroll
Methodist Woman: Pat Fulmer
World Outlook: S. Carroll
Methodist Children's Hostel, Salisbury: Mr. and Mrs. E. Matzigkeit
Shona Language Study: Director: Mrs. N. Thomas
Conference Auditor: F. Messenger
Conference Building Inspector: J. Schevenius
University College of Rhodesia: Dr. M. Murphree, Mrs. B. Murphree
Harare Central Hospital: Dr. Rosalie Johnson

G. ECUMENICAL APPOINTMENTS

Epworth Theological College: Rev. and Mrs. K. Eriksson, Rev. and Mrs. J. Kurewa, Rev. and Mrs. M. Culver, Pat Fulmer.
Old Umtali Conference Centre: O. Stine
Student Christian Movement and Director of Youth Work (R.C.C.) A. Muzorewa.
Secretary of Urban Evangelism: N. Thomas
United Church of Zambia: S. Kowo
Secretary of Bible Society, Malawi: D. Nyamurowa

Scholars Studying Abroad

M. Chidzikwe, M. Chitombo, J. Chiza, M. Chikanya, S. Jamakanga, J. Kamusikiri, Mr. and Mrs. G. Kapenzi, Mr. and Mrs. S. Kuwana, Mr. and Mrs. R. Madziya, B. Mafarachisi, R. Masvikeni, N. Mbawa, E. Mahlanga, Mr. and Mrs. Muskwe, R. Mutunhu, E. Nyamapfene, O. Nyamuyaruka, Mr. and Mrs. Mahlanza, J. Munjoma, J. Murapa, R. Nyika, K. Sibaya, Mr. and Mrs. Tsopotsa, C. Wakatama, Mr. and Mrs. R. Zvinoira.

Students at Epworth Theological College

1A: S. Sanganzah, E. Chitiyo, M. Chinoda, W. Motamba, J. Usore
1B: J. Sakutombo
2B: F. Mandimutsira, W. Marara, J. Nderere
2A: J. Tsiga, L. Dikito
3B: P. Mudiwa, T. Mvenge

Missionaries on Furlough

Mr. and Mrs. J. Shryock, Rev. and Mrs. E. Bjerkerot, Rev. and Mrs.

J. Kaemmer, Rev. and Mrs. M. Kalso, Rev. and Mrs. C. Hanson, Rev. and Mrs. H. Griffin, Marcia Ball, Elma Ashby

Ministers' Refresher Course

R. Matongo, S. Zuze, E. Kuwana, J. Muziti, P. Gurupira, S. Muzulu, D. Mushapaidze

Part VI

REPORTS OF BOARDS AND COMMITTEES

District Superintendents' Report

The Field is wide and the labourers few. This statement has followed the church from its beginning and is still true today. Painfully and slowly little churches have grown up here and there across Rhodesia until we have come to think the country is completely evangelized today. It may be true that there is a church or mission within reach of nearly all the inhabitants of Rhodesia. But most of these small, weak churches have multitudes at their doors who are unreached.

How can these little churches grow strong faster? How can the number of churches be doubled in few years time? These are questions that church leaders, both ministerial and lay, have discussed and argued over year after year. Especially, since we have become more or less static in our evangelistic outreach and concentrated more on strengthening the local church.

It is disheartening that after nearly seventy years our churches must still "huddle" together in circuits to nurture one another spiritually and financially in order to survive. A significant reason for this has been the difficulty of their position for a long time. Some of these local leaders have a vision and do have the capacity to share. For others this is not so. As a result, many within the local church do not have opportunity to find expression because those in positions are concerned, knowingly or unknowingly, about maintaining the status quo (the old position). The potential, especially among some of our young people, is thus often not developed. Fortunately, this is not always the case and in some local churches new life has come forth and the church is developing.

Teaching is often a forgotten necessity, "I bear them record that they have a zeal for God but not according to

knowledge." Too often we fail to direct our teaching toward those who are teachable. We should be more careful in the selection of our delegates to the training schools that are set-up so the ones who receive training will be able to put it to the best use. We commend the Leadership Training Schools conducted in our Conference, both for men and women. It is our hope that these will continue and that the much needed trained leadership in the local churches will be realized.

Another area that needs our careful attention is the training of Local Preachers. We need well-trained, dedicated men and women for this task who fully recognize the importance of filling their appointments. It is our opinion that we have too many Local Preachers who are interested in the prestige of position rather than the fulfillment of a responsible service. We urge the district licencing committees to take a more careful look at the renewal and issuing of Local Preachers' licences. We desire that all candidates take the approved course for Local Preachers.

The various Boards and Committees of the Conference are carrying out their responsibilities with more efficiency than ever before. However, there is still a great need for more specialists in certain areas such as Christian Education, Social work, Urban work, Personal Evangelism and Administration.

There seems to be a need for more frequent meetings of the Bishop, Superintendents, representatives of the various boards and committees of the Conference. These meetings should facilitate the on going total church programme and better effect the recommendations of the Annual Conference. We desire a more unified programme throughout our conference.

More than ever before the Church must be geared "to serve the present age, her calling to fulfill." In reading a few brief biographical sketches of some of our high school students I was appalled at the conditions that exist in many homes. "My father is a drunkard, he works in Salisbury, but all his money goes for drink. My mother has to support the family from what little she gets from her field. My brother is paying my school fees." Take the case of the

young man who sat in my living room and told me this sad story. He had completed G.C.E. "O" level. He wanted work to help himself and to educate his brothers and sisters, but he had walked the streets and gone day after day to the employment agency, finding no job. There are dozens like him. A leader of the M.Y.F. in a certain circuit gave a glowing report of their work and the interest of the young people in the church, but expressed concern for the many unmarried mothers of M.Y.F. age. Where do they fit in?

We are living in a changing society, the church must be flexible and able to adapt to meet the needs of all people. Some of the older people are complaining that they are not needed or wanted in the church any more. Our younger and more educated people complain that the church has not kept up with the times and they do not find the services of worship conducive to spiritual growth. Surely the church of God has a message for both groups and a living, vital church must be composed of both the young and the old.

More and more we are becoming a separated people and live more to ourselves. We so often move among people as complete strangers, rubbing elbows but not speaking or sharing the problems of life. We live in a day of suspicion. Often, our motto is, do not trust anyone. The rich are afraid of the poor and the poor are envious of the rich. The educated hold themselves aloof from those less fortunate rather than share with them some of the knowledge they have received. There seems to be a widening gap between the races rather than drawing closer together.

The political situation in Rhodesia has placed many limitations in the lives of our people. Sanctions affect the whole country. This has led to unemployment, which in turn brings poverty and unrest. The sense of fear and insecurity is evident among people of all races. As a result many people live empty lives with unfulfilled hopes. We seem to have lost the sense of human values. However, the possibilities for a better life are open to us. Christianity has relevance for people who are caught in the turmoil of this day. Christ is the answer to the human situation in which we find ourselves. In Christ man is offered a new life directing relationship. Facing life in reality he is challenged to an experience which will create within him a

new and meaningful life. St Paul said, "if anyone is in Christ he is a new Creation, the old has passed away, behold the new has come." "All this is from God who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself—and entrusting to us the ministry of reconciliation." (II Cor. 5:17-19). This is it, this is the work of the church to present Christ in such a way that in Him men begin to understand one another, to love one another and to work as one in building a Christian social order.

Are we doing our task? Are men and women who are slaves to drink being brought to Christ? Are young men and women who have been conquered by the sins of the flesh being ministered to in the spirit of love and understanding that will bring them back to Christ and the church? Has the church expressed concern in a broken home and sought to give counsel and love to all concerned?

If the church is not fulfilling its mission then CHANGE we must! This will not be easy and we must be prepared to pay the price. First, we must have an honest evaluation of work. Admitting, quite openly and honestly, where we have failed. It is like pruning a fruit tree. Dead and useless branches must come off and in some cases new ones may need to be grafted in their place. The tree will then have to be watered and nurtured. All this will take time, but the end result will bear fruit.

First, let us mention some areas of our weakness. Earlier we mentioned the need for more and better leadership in our local churches. To meet this need Leadership Training Courses have been established in our Conference. Let us give them our loyal support. Secondly, I suggest we need to carefully revise our stewardship programme. The Biblical giving of the tithe must be taught carefully and prayerfully to our people. We must teach that giving is an act of worship that brings blessing and prosperity to the church. We must realize that giving is an individual act and not a collective responsibility. Each individual must give as God has blessed him. The potential for a self-supporting church is existent, but only if the ones with greater earning power recognize their Christian obligation and, "bring all their

tithes into the storehouse." Along with this the church must be convinced that her true strength and future growth lies in self-support. The church must not look overseas for money to carry the responsibilities that should be hers, namely the supporting of her ministers and local administration.

Again, we must carefully evaluate the use of funds that come to us for operating our schools, hospitals and other service agencies. The church has never had all the money that is needed to fully carry out its task, but often our unwise use of funds has given us the reputation of being a wealthy church.

Thirdly, the church must carefully evaluate the use of missionary personnel. Perhaps the question should be asked, is the missionary needed any longer? We leave it to the Annual Conference to answer this question. We do know, however, that the church must depend more and more on indigenous leadership if she is to sink her roots very deeply in African soil.

If the church is to stay alive it must be alert to the changes that are continually taking place. Self evaluation is very necessary. For this reason this Annual Conference must give careful consideration to the recommendations that will be presented to us from the Consultation that was held in January between representatives of the Board of Missions Staff and Members and delegates of the Rhodesia Annual Conference. It is not our prerogative to deal with these items in this report, but rather to point out the necessity of our giving careful consideration to what is placed before us.

I believe we are all aware of the talks that are taking place on Church Union. We do want to see one Methodist church in Rhodesia and eventually a United Church made up of all denominations. The Mission in which we share is not ours but God's. It is His action in seeking to redeem that part of His world called Rhodesia. We share in this one mission with all who know Jesus Christ as their Lord and Saviour. We affirm this oneness in Christ whenever we plan and act together with other Christians. As ecumenical bodies such as the Christian Council of concern for others in need. During the past year we have shared our resources

of programme, personnel, and money with other Christians in Rhodesia in several new and creative ways. One of the most widely known is the Arts Workshop, now in its 8th year. Methodists have been active in the national programme of Christian Care—helping the families of detainees and restrictees and those suffering because of drought.

There is so much to do and so little time to do it, but we must not be “weary in well doing.” Through our hospitals and clinics we must strive to give a healing hand to the sick and suffering. Through our efforts in the field of education we must drive away ignorance and in its place implant knowledge. Through our various training programmes we must provide the leadership to lead us on to a greater degree of autonomy.

We must not cease in our efforts to meet the total needs of all our people. However, we must distinguish between good deeds and the distinctive task of the church which is to bring lost men of both lower and higher standards of living into redemptive relationship with Jesus Christ, who alone is the Way, the Truth and the Life. We should unquestionably do good deeds—as long as they nourish a living church which grows and brings men to salvation. There is a greater need than lack of food, clothes or education. No famine is as devastating as a famine of the Word of God. Yes, we shall continue to do good deeds, but we must ever keep before us our number one priority—winning men to Christ.

Rhodesia is a country that is on the world stage—all eyes are upon us. The church must play a leading role in the living drama that is taking place. In the cry for equality and justice the church must not remain silent. May our tongues cease to be dumb. May the cry of Jeremiah be our cry, “For the hurt of the daughter of my people am I hurt: I mourn: dismay hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered.” In our own strength we will fail, but if the spirit of Christ dwell within us we can be more than conquerors.

The hymn, “Once To Every Man and Nation” was written by James Russell Lowell and is found in our Methodist Hymn book page 242.

*Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side,
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes on forever,
Twixt that darkness and that light,*

*Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And tis prosperous to be just;
Then it is the brave man chooses
While the coward stands aside,
Till the multitude make virtue
Of the faith they have denied.
By the light of burning martyrs,
Christ, thy bleeding feet we track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.*

*Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong;
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.*

Consultation

(Daily Proceedings Nos. 33, 37-41, 54, 56)

The representatives of the Methodist Church in Rhodesia and the World Division of the Board of Missions met in Consultation in Rhodesia, at Old Umtali Methodist Centre, February 1-4, 1968.

In the following document, the word "Church" will refer to the Rhodesia Annual Conference of the Methodist Church.

I. Church to Church Relationship and the Use of Overseas Funds:

It is felt that the old relationship of the home church relating to mission fields was natural in its day and age. However, it is not so today in the social, political and national developments taking place.

Today, we should rather talk of a church to church relationship considering the church on the mission field as equal partners in the work with the home church.

In the case of Rhodesia, this means that the church in Rhodesia must be free. This again means that we must determine where and how this church is dependent on the church overseas.

The following five points guided the thinking of the Consultation in this matter:

1. The new Discipline provides for no committee on Co-ordination, but rather for a liaison body to deal with the Board.

2. The Bishop should be the correspondent with whom and through whom the Board deals. The Bishop may, if it is desired, appoint some other person as correspondent.

3. We should move towards national treasurers as part of the church independence. The treasurer should be elected by the church and be responsible to it.

4. Self support: The ministry of the church must be supported by the church.

5. Funds by the overseas body upon separate recommendation to the Board may be given as Block-grants for a period of time and distributed on a priority basis by the church.

The Consultation agreed that:

1. The Conference Organization Committee be requested to bring suggestions for the organization of the new liaison committee between the church and the Board of Missions.

2. The Board should not be expected to carry the life of the church indefinitely. The primary source of church support should be the community which the church serves. This is especially true in terms of providing salaries for the ministers of the church. The question of self-support

of the ministry is referred to the Committee on Minimum Salary Scale for study and report to the Annual Conference. The plan of self support to be sent to the Board by August 31, 1968.

3. The question of a Block-grant be referred to a Committee of five to define a plan for communicating this idea to the members of the Annual Conference. This plan should be circulated to the members of the Annual Conference before the Conference Session. The following Committee was appointed by the Steering Committee:

a. K. Eriksson, b. W. Marima, c. D. Chikosi, d. A. Dangarembga, e. G. Fleshman (convenor), Field Treasurer: ex-officio.

4. The essential basis for developing support from the Community is to raise the economic level of the community. We, therefore, encourage the Board to invest some of its funds in business enterprises created for the purpose of granting loans, or which can provide technical and management services to small business men, farmers and artisans; and to encourage others to make similar investments with enterprise and the development of an economic middle class for Rhodesia and other developing countries.

The following Committee was appointed to study this matter and bring a report to Annual Conference:

a. Mr. Blomquist, b. Mr. Finster, c. Mr. Messenger.

II. Committee on Institutions:

Opening Statement: We consider the institutions in Rhodesia—medical, educational, etc. are a part of the Church and, therefore, are evangelistic opportunities for the church to give a true witness for Christ as Lord and Saviour. The support given for these institutions is given as “unto Him”. We, therefore, must insure that all personnel employed in these institutions are people whose lives are a testimony to those Christian goals.

1. *Medical:* We confirm our need for continuing Medical services as a witness of the church of Christ in this country. We would hope that the present facilities could be maintained and improved in quality. Because of the high cost of medical services, we would ask for the continued support of the Board of Missions. Efforts should be made to en-

courage local support and, where it is possible, these services might be united with other denominations in order to improve and increase our financial and personnel resources.

2. *Printing Press*: The Printing Press is an effective institution within our church. We recommend its retention on a self-supporting basis.

3. *Primary Schools*: We re-iterate our readiness to hand over control of our rural primary schools to local councils when and where the majority of our local school committees request such a change, but where the people desire continued church control of schools, the church should continue its supervision of such rural primary schools. Before a hand-over becomes effective, we recommend that an explanation be made to such local communities about the implications involved when a hand-over takes place.

4. *Teacher Training Schools*: We confirm the idea that particular emphasis should be placed upon teacher training in our educational work and that a special effort be made to co-operate in unified teacher training colleges.

5. *Junior Secondary Schools*: We recognise Junior Secondary schools as an extension of primary education and feel, therefore, that their development should be largely the responsibility of local communities and government as is the case with primary education.

6. *Senior Secondary Schools*: Our present Senior Secondary Schools should continue under the full control of the church. With the present government grant and school fees, we feel that our present curriculum and programme in these schools can be maintained. However, there is an urgent need (not being met) for higher secondary education (form V and VI) to prepare students for University admission. Because the cost of this level of education, the need for financial aid from the Board of Missions for capitol expenditure and a strong scholarship programme will continue. We are willing to approach jointly with other churches the needs for staffing, finance and building in the field of secondary education.

7. *Social Centres*: We acknowledge the need for establishing urban social centres to serve the needs of our citizens which might eventuate into new forms of service such as vocational and employment guidance centres and marriage

guidance centres. We believe that such centres should be established on an ecumenical basis. Where this is impossible, the Methodist Conference might consider taking the initiative. Research and study needs to be made in these areas by Conference personnel with the cooperation of any available specialists.

8. *Scholarships*: There is an urgent need for a reappraisal of our total scholarship programme; the present regulations and procedures do not always permit the fullest development of our students. Reappraisal responsibility should lie with the local committee and the World Division.

9. *Closing Statement*: We are conscious that we have a heavy investment of finance and personnel in institutions and very often institutions dominate the life of the church in a negative way. The time has come for a hard look at our institutions and their staffing to determine if we are utilizing our resources to their fullest capacity, and whether needs in education and training such as: handicapped, mentally retarded, early school leavers, agricultural, technical and vocational are being met.

III. Ecumenical Perspectives and Responsible Joint Action:

Something is happening in these days. There is a movement of the Spirit among the churches as they are beginning to come together and work together in new ways.

A. *Autonomy*

We endorse the recommendation regarding autonomy of the 1967 Long Range Planning Consultation: "We accept in principle the idea of autonomy for the Methodist Church in Rhodesia and we recommend that negotiations toward this end begin as circumstances permit. Autonomy should include:

a. Full legislative powers and full administrative responsibilities for managing its own affairs.

b. Power to enter *in its own right* into relations with other churches through the Christian Council of Rhodesia, the All Africa Conference of Churches, and the World Council of Churches.

c. Power to enter into church union with other churches."

To implement this recommendation, we would propose that the Annual Conference study the steps necessary for

autonomy and/or union with other local churches as contained in paragraph 607 of the 1964 General Discipline.

For point of information we wish to point out four possibilities which are before us:

1. Keep the present structure and relationship which we now have as an Annual Conference within the Africa Central Conference of the Methodist Church.

2. Become a Central Conference within the Methodist Church, under par. 579 of the 1964 General Discipline it would have the right to negotiate with other Protestant bodies looking toward the possibility of church union.

3. Become an autonomous church affiliated with The Methodist Church with full powers and administrative responsibilities for its own affairs.

4. Become an autonomous church affiliated with The Methodist Church with right to consultation with other churches in Rhodesia as a step toward organic union with them.

It should be pointed out that none of these alternatives necessarily involve a significant change in our relationship with the Board.

The Long Range planning Consultation showed us that we need to move forward into new directions and, in the light of its recommendation, we believe that the *Fourth* alternative is the most desirable-to become an autonomous church leading toward union with other churches in Rhodesia. (Referred to Committee on Organization).

B. Structure of World Methodism:

We endorse the resolution of the Long Range Planning Consultation: "It is our desire to maintain close ties of fellowship with Methodists in the United States and around the world. It is our judgement that the structure of world Methodism should include:

- a. A world Methodist body which would unite for fellowship all churches who share a common Methodist heritage.

- b. Provision for membership in such a body by churches which unite in one place Christians of the Methodist and other heritages (e.g. United Church of Christ in Japan, Church of South India, etc.)

- c. Such a world Methodist body should remain limited

in its mission and service functions so as to encourage regional and national expressions of mission within the framework of the church Universal, Evangelical, Catholic, and Reformed."

C. *Church Union:*

"We reaffirm the decision of the Long Range Planning Consultation: "We believe that God is calling us to make the unity of His Church visible in Rhodesia through one fully committed fellowship. To this end, we desire to continue *simultaneously* in church union conversations with:

a. United Church of Christ in Gazaland

b. Methodist Synod (UK)

c. Church unity talks with Anglicans, Presbyterians, Congregationalists, Methodists, and any others who may join in these talks. This is not an order of priority.

We rejoice in the progress of the larger church Unity Conversations. Its statements of Common Belief, on Episcopacy, and the proposed Covenant deserve careful study throughout our Conference. We recommend that the Annual Conference, after study, accept and affirm the pro-Church Union Covenant:

a. "To seek agreement on a common statement of faith.

b. To seek agreement on a common form of oversight and ministry.

c. To admit to the Lord's Table communicant members of all our churches, as an immediate and visible sign of our fellowship and the earnest of full communion to come."

D. *Fellowship with Diverse Churches:*

We reaffirm the Long Range Planning Consultation's statement: "We believe that closer fellowship with the Conservative Evangelical, and Pentecostal churches, and with the Roman Catholic Church, should take place both in New York and Rhodesia."

E. *Responsible Joint Action:*

We recommend that the resolution of the Long Range Planning Consultation provide our basic principles in this area: "We believe that Ecumenical Mission by the churches in one place can precede organic church unity.

Commitment to Ecumenical Mission by both the Board of Missions and the church in Rhodesia should include the following goals:

a. Joint *study* by the churches of the country and the assisting mission bodies of needs and resources to meet them.

b. Joint *Planning* for mission by the churches through such bodies as the Christian Council.

c. In areas of church life in which churches have agreed to plan together, *requests to churches overseas* for assistance in funds and personnel should be channeled through the Christian Council according to an agreed priority list.

d. An increasing *receipt of funds and personnel* through the Christian Council rather than denominational bodies in order to strengthen Joint Action for Mission.

e. *Joint Action* within the country would include an internal sharing of buildings, funds, and personnel on a far greater scale than at present practised."

IV. The Role of the Missionary:

We recognize with appreciation the vital role played by the missionary in the establishment and growth of the church in Rhodesia. He has given of his skills and his life to witness to the saving power of Jesus Christ. His quality of spirit and dedication have been the means of life for the church and the country.

We realize that the missionary today finds himself in a role which is far from easy. As the "mission field" becomes the church, he discovers his relationship to the Board and to the church to be less clear. These times call for special concern to be given the role of the missionary and to the missionary himself by the Board and by the church.

We believe that quality of spirit and dedication should be the primary requirements for acceptance in the missionary role. This should be enhanced by skills that are of vital use in the work of Christ in the church.

Not attempting to present a full apologetic of the role of the missionary, we do present these points as of special interest to the continuing role of the missionary in the Church of Rhodesia:

1. We believe that the quota of missionary personnel

should come under review by the church with the following points:

(a) There must be more careful planning by the Rhodesia Church before requests for missionary personnel are made. These requests are to fit the need here rather than to have an arbitrary cut of missionary personnel. No missionary should have a job made deliberately for him.

(b) Continued counselling, both pastoral and administrative should be offered to the missionary by both the Board and the Church.

(c) We accept the concept of an increasing use of missionaries with special skills who might serve for a short period recognizing that this will place on the church an increased obligation for careful evaluation of need and eventual assignment of personnel.

(d) Since there is no certainty of the continued availability of missionary personnel, the church should hold up to its people the challenge and opportunities being offered within the service of the church.

(e) We authorize Dr. J. Nordby and Rev. J. Kawadza to review in a preliminary study missionary assignments and report to the forthcoming Rhodesia Annual Conference and to the Board of Missions in New York.

2. We believe that the language work of the missionary needs strengthening. Therefore, more opportunities should be provided by both Board and Church for the missionary to learn the language.

3. We believe the missionary in Rhodesia at this moment in history can serve as a unique bridge and witness between various segments of society.

a. He can be an intermediary between church and government.

b. He can be an intermediary between the African society and European society.

c. He can serve as a witness when an African is head of a mission or unit of work and a missionary works under his supervision.

d. This unique role as bridge and witness fulfills a role that an African cannot fill at present due to current society and government in this country.

V. The Ministry of Women

The role of women is a major concern of the church. The importance of this arises from the failure of our churches to recognize the right and potentialities of women as persons and also from the failure of our churches to accept the fact that under God men and women have the same dignity and value.

We note with regret that our women have not been given enough opportunity for participation in church and society nor sufficient preparation for fulfilling this responsibility. A careful and thorough review of the needs of women and suggestions for meeting them has been given under the section, "Role of Women" in the findings coming out of the Rhodesia Annual Conference Long Range Planning Consultation. This committee wishes to emphasize a few pressing needs and to make certain recommendations:

1. Considerable wastage occurs in the number of girls entering and graduating from secondary school. This is much higher than for boys. Possible reasons suggested as an explanation for the difference were the fact that in the presence of financial stress preference is given the boy; the girl frequently has less self-confidence than the boy and since she is often expected to work in both the field and the home she has little time for study making competition with the boy difficult. It is suggested that consideration be given to providing opportunities for the education of girls under favourable conditions.

2. We recommend that on graduation from secondary school young women be given an opportunity to go into additional training for medicine and social work. It is urgent that special attention be given to opening new careers for women.

3. We would encourage vocational training programmes for girls who will not be able to complete secondary school.

4. We recommend the development of a training center for women which would provide short and long term courses. Included in these courses there should be child care, nutrition, first aid, budgeting, sewing and continuation of instruction in basic agriculture.

5. We recommend that the church continue through its clinics, family planning instruction and that lectures be

given to both men and women on the advantage to the family of such planning.

6. We recommend that a determined effort be made to have more women on boards and committees in the Conference and local level and that women be placed on the Board of Education at the next Annual Conference.

7. We recommend the appointment of a committee of 3 women and 2 men to plan and carry through work for women in Rhodesia.

Christian Convention South

(Daily Proceedings No. 75)

The 38th Christian Convention-South met at Munyarari Methodist Church on March 8-9, 1968. Our District Superintendent, Rev. C. Miller led all the devotions. He urged the people to act in Christian way on what they say. He drew his example from the life of Jesus who spoke on love for an example and showed it in His life.

The Convention was quite alive through the help of the invited speakers who came quite prepared for their subjects. Mr. E. Machiri summed up vividly the leadership training course of Laymen held at Old Umtali. The Convention people were stimulated to liking another one of this kind. Rev. N. Thomas talked on Churchmanship. He emphasized the value of stable Christians in the Christian faith, and the service of the Church to the individuals. Rev. L. Blomquist spoke strongly on good stewardship in anything that each has—leading to the things the group or church has. He said that we ought to take a concern on all what we have and use it wisely and productively. Rev. J. Chitombo spoke on what makes Christian marriage “Christian”. “Love was the central factor”, he said. The convention people were cut to their hearts because of failing to unite with their life mates. The result was a spirit of wanting to try said the Convention people. Mr. P. Matsiki-nyire spoke on methods to having our churches progress. He stressed that drawbacks come when people fail to understand each other, and emphasized the point of putting everything on the table for a group concern. Rev. T. Curtis awakened the Convention on the talk of “City work”. He

told of the kinds of people found in urban areas with their needs, interests, and problems. To such people, he said the Church of Christ is called to minister. He spoke strongly about the equipment the Urban workers need so as to work more effectively.

All questions brought to the Convention were answered fully.

The Convention was very sympathetic to one of the M.M.C. who died while the Convention was in session. A sum of £1-6-10½d was collected and given to the local pastor for the deceased wife.

The Treasurer, after all expenditures, reported £37-2-3d in the treasury.

RESOLUTIONS

1. We commend the work which was being done by Rev. T. Curtis in Urban areas. We strongly feel that the work is of great importance.

(a) We therefore recommend that a Board of City Work should be formed and it shall consider seriously the followings and promote them:

- i. Local social centres
- ii. Equipment: e.g. telephone, projector and stationery.
- iii. Training for urban work to leaders.
- iv. Finding personnel for urban work who will strengthen the present work.

2. Observing closely the aims of Christian Convention being:

(a) To improve the establishment of the kingdom of God among our people.

(b) To unite our people.

(b) To study and solve the problems of the church.

(d) To deepen the principles of the church in the lives of the Christian people.

We therefore remind our church leaders to speak about it in their respective areas so as to have an *excellent* attendance.

3. We again remind Leaders of the church to explain the Constitution especially on item 6 which speaks on membership. "All African ministers, teachers, local preachers, stewards, class leaders and any member, male or female

in good standing, of the Methodist Episcopal Church in Southern Rhodesia is eligible for membership in the Convention."

4. We strongly recommend the existence of such a Convention to be observed annually in our Conference.

The 1969 Christian Convention will be at Rusape Church, March 7-8, 1969.

Christian Education

(Daily Proceedings Nos. 43, 47, 49)

A. RECOMMENDATIONS

1. We encourage the C.E. workers to consider themselves as a team and work together to promote the teaching ministry of the church.

2. (a) We recommend that in each local church there be a C.E. Committee to supervise the work of C.E. so that the instructions given by district and conference workers be implemented.

(b) In many Methodist schools, class meetings are not accomplishing their purpose. We recommend that each local committee on C.E. study the class meeting in its schools and help where assistance is needed.

3. We recommend that, in view of the need to be more financially responsible in the support of the C.E. programme.

We further recommend that the budget committee of the Annual Conference include an item in the conference assessments for the partial support of the conference C.E. programme.

B. CONFERENCE DIRECTOR'S REPORT

The most important event of the year was the C.E. seminar for leadership development held at Old Umtali June 24 through July 11. For almost three weeks a select group of persons from our conference, Synod and three other neighbouring countries made an intensive study of the teaching ministry of the church. An attempt was made to think through the basic objectives of the church's mission and to discover "What, if anything, is happening to persons who attend our church?" The participants explored

ways and methods of being leaders and came to reconsider the importance of the church's teaching ministry.

As a result of the seminar, at least two D.Ss. have seen the place of C.E. and are increasingly co-operating with the C.E. workers in an effort to improve the learning situations within their areas. In addition, we feel that there is now a small group of persons (both lay and clergy) who have a new commitment to the total task of leading individuals and groups into a growth experience of Christian life and faith.

To grow, it is necessary to experiment and try new methods. In the Umtali South district we experimented with a programme of in-service training for pastors and found it highly successful. The D.S. invited a group of pastors to work closely with the C.E. workers for a week. Lectures and practical personal experience seemed to be very helpful in giving the pastors a better understanding of the needs of the church and their (the pastor's) role as teachers in the church.

The C.E. dept. co-operated with the Umtali Christian Centre in their efforts to promote a Daily Vacation Bible School. A number of children enjoyed a week of training during their August school holiday.

A new adult S.S. book has been written and distributed throughout the conference. It has been well received. A current book is being prepared and will be ready for distribution before Annual Conference time. In an attempt to make the lessons relevant to the needs of our people, we are inviting leading churchmen to write lessons.

It is with regrets that we bid farewell to Mr. J. Sakutombo as a C.E. worker. He has served the Mrewa district well and we appreciate his efforts during the last several years. We pray God's blessings upon him as he enters the formal ministry of our church by becoming a student at Epwoth.

At the same time, we welcome Mr. Kaiboni Nkomo as a C.E. worker in Harare and Highfields. Mr. Nkomo was trained at Rusitu Mission and is proving to be an effective part of the C.E. team in the Mrewa district.

Rev. C. Hanson, Director

C. YOUTH DIRECTOR'S REPORT

“What then shall we say to this? If God is for us, who is against us? He who did not spare his own son but gave Him up for us all, will he not also give us all things with Him.” (Romans 8: 31-32).

Since the last session of the Annual Conference I travelled first to the four district conferences where I spoke about the role of youth in the church and the kind of help needed by them from the church. Churches visited are: Chitora, Mt. Makomwe, Chikwizo, Rusape, Chinyadza, Jekwa, Zumbare, Mwandambira, Mushunje, Mutambara Centre, Highfield, Dowa, Glenada, Odzi, Rukweza, Dewerwi, Masvaure, Bondamakara, Mtoko, Kawere, Chindenga, to the four youth District revivals, to the men and women revival meetings and to the special youth leadership courses on interdenominational basis.

Weeks and months have passed with blessings, trials opportunities taken and some lost, but the work has not ended. I have been doing all that was possible for me to do to young people.

1. *Use of Sunday Lessons*: Most of the churches are using the programmes but time for these Sunday Lessons is a weakening factor, especially in rural churches where churches are far from the homes of the people. I have appreciated those churches that carry both Sunday School and M.Y.F.

2. *Leadership*: Where young people have been given a chance to lead something, they have tried their best to do it. Blessed is the one who recognises the personalities in the group he leads. Young people can lead nearly anything that is well exposed to them. However, I noticed that the development of any group life is always a gradual process, in any situation. The young must have a large part in planning anything in their organisation and church community of which they are members. Hence, freedom of choice does not mean there will be no advice and guidance. Officers of youth and their counsellors received directives and help from the youth director. Most of this leadership training has been embarked on since February of this year. This is a continuous training. Some youth leaders attended the National Youth Leadership Course held in Umtali.

3. *Results of the Four District Revivals:* Our Conference Youth received a great spiritual uplift. Many were converted. I experienced 277 young people who gave themselves to Christ and His church. The repentance was the sort that led them to confess their sins and to return to their Saviour Jesus Christ. The attendance was great and pleasing. Direct suggestions were given in counselling. For the four Revivals, youth numbered 6,623. The behaviour was very good at these meetings.

4. *Christian Marriage:* Nearly every Sunday, banns are being called out by different pastors. The desire to take Christian marriage is great but some are failing to achieve this. However, they need our concern. Christian marriage originates when one receives Jesus Christ and then he or she will want to invite Him into the marriage. I have noticed that the saved young people are aiming at Christian marriage.

5. *Unemployment:* The Rhodesian Methodist Conference has got fine High Schools whereby its boys and girls have their advanced studies. The big problem is when these students finish their Form Twos and Fours. No matter how good they are in education and character, youth are quite disturbed by the unemployment situation and again a failure to get enough places into Gwelo T.1., Umtali T.11, and Nyadiri T.111 schools. I wish if the conference would open a "Do it yourself scheme" in one of our mission farms by name Glenada which has possibilities. Poultry, pigery, goat raising and vegetable growing could be initiated by voluntary school leavers having a call in this line. M.Y.F. as a Conference could join having long term projects—growing trees of all kinds.

6. *M.Y.F. General Meeting April 26-30, 1968:* The young people were made anew when enthusiastic invited speakers delivered their various talks to them. The work of the whole conference was summed up by the delegates who came from thirty circuits in our conference. We wished all had attended if money was not a hinderance. The tour to Nyadiri Methodist Mission gave to delegates a deeper thought and concern about our church's activities.

7. *Common Problems on Both Age Groups:* I have experienced that young people are thrown away of mind

abruptly. This has been, a lack of understanding, of discovering kinds of personalities, of education, of training and of directive suggestions on both age groups. Then the outcome has been or is sharp conflicts which hinder the progress of both. My plea is, therefore to save young people of today who are trying their best to fit into a most frustrated, unfortunate situation. The work I am doing with others in the Methodist Church becomes important when every parent is concerned with youth lives. If Jesus opened the way of young people what of His church, society and world? The church is composed of all people of all ages. Therefore the church should involve itself in the *total life of a young person*. However another greatest need in the work of young people in Africa is follow-up work, and that until all of us are able to do it constantly, we cannot hope for a large harvest from the seed that is being sown by all who are concerned to young people so as to have competent, advisable, matured youth.

8. *Deep Appreciation*: I do thank all Conference leaders who made it possible for me to meet youth in their various churches and the 1968 M.Y.F. General Meeting speakers: Rev. Griffiths of Elim Secondary Mission; Rev. A. Alvord, Principal of Mrewa Mission; Rev. A. T. Muzorewa—The Rhodesia Youth Secretary under the Christian Council; D. Samudzimu, our teacher at Waddilove Institute; Mrs. J. Njagu, a teacher at Mrewa High School; Rev. L. Blomquist, our Conference Stewardship promoter, and Ted DeWolf, our recreational instructor, and the C.C.E. workers for their co-operative spirit.

Rev. E. Jijita, Director

D. HOME AND FAMILY LIFE DIRECTOR'S REPORT

1. *District Conferences*: The Conference Home and Family Life programme for 1967-68 was presented in each of the District Conferences. "What are the major causes of disputes in a family?" was the main subject discussed with the people, with the answers given—(a) misunderstanding, (b) money, (c) budgetting, and (d) division between children and parents.

2. *Teaching in Circuits*: Teaching was given in the following circuits (and churches) during the past year:

Nyanyadzi (Nyanyadzi, Chitima, Nemaramba), Mutambara West (Nechitima), Mundenda-Penhalonga-Odzi (Odzi) Nyamukwarara (Nyamukwara, Rupinda), Inyanga (Mapara, Nyamaropa, Inyanga), Chiduku North (Gurure, Chinyadza, Muziti), Headlands, Chikore-Tanda, Mrewa East, (Mrewa North (Muchinjike, Rupange, Dandara, Matututu), Mrewa West (Kambarami, Nyamutumbu, Mutowani), Nyadiri Kraal, Maziyanike), Mrewa North (Chamapango, Hokodzi, Chanetsa, Darangwa), Nyadiri Centre, Mtoko East (Makosa, Katsande, Chatiza, Masango, Musanhi, Nyamakosi), Mtoko North (Kawere, Bondamakara).

Subjects dealt with in circuit meetings included: (a) Christian marriage, (b) The expectant mother and baby, (c) How to cook for your children, (d) Games for the family, (e) How to understand your children, (f) When both parents have to work, (g) What newly-married couples should do, (h) What a family can do as a unity, (i) The family worship, and (j) Father and mother staying together.

My daily timetable was as follows: At 7:30 a.m. I talked with school children about the role they play as part of the family as well as being Christian children. From 9-12 a.m. and 2-7:30 p.m. I taught parents concerning the Christian way of life, its successes and failures and other problems which affect life in general, closing with prayers.

3. *Teaching Needed:* We need to teach the things that make an ideal Christian's home pleasant and beautiful. These are: 1. Love (Colossians 3:12-15); 2. Peace and Calmness (Rom. 8:28); 3. Security and Family Fearlessness (Matt. 7:24-27); 4. Cooperation; 5. Hope (1 Thess. 4:13-14); and 6. Hospitality (Rom. 12:13).

Here are some of the subjects recommended by various groups with whom I had some teaching:

1. To seek to live by the teachings and example of our Lord Jesus Christ.
2. Parents be open on money matters to each other.
3. Parents' negligence of children.
4. The question of inheritance.
5. Family separation which is causing polygamy, divorce, and temporary marriage.
6. Good stewardship in the family.
7. Planning and care of children in this, a drought year.

8. That men be encouraged to spend more money for family use.

4. *Couples' Clubs*: We should encourage the establishment of Couples' Clubs in our mission centres and urban areas where professional people in many fields are available. This will enable them to teach each other on topics of concern—calling meetings whenever they wish. This is showing good progress at the Hilltop Church in Sakubva.

5. *Appreciation*: I thank the district superintendents, ministers, laymen and many others who have made this programme effective throughout our conference. May we be examples in Christian families by our work, the way we live in our homes, in our community, and by the way we live in our Christian life.

E. Saburi, Director

Christian Social Concerns (Daily Proceedings Nos. 98, 101)

A. RESOLUTIONS

1. **PURPOSE**: Let us remind all Methodists of the aim of Christian Social Concerns as given in the 1964 *discipline*, Par. 1516.

“Through all of its history Methodism has sought to relate the Gospel which it has preached to the life of its members and to the communities in which they have lived. It has sought to follow Christ in bringing the whole of life, with its activities, possessions, and relationships, into conformity with the will of God. To lift up before the members of the church and also the secular world the Christian concern for personal, social, and civic righteousness, to analyze the issues which confront the nation and the world as well as the local community and the person, and to propose Christian Social Concerns.”

2. **LOCAL COMMITTEES**: We encourage the formation of Christian Social Concerns Committees at all our mission centres and at other churches in our conference as is happening at Old Umtali and Mutambara and that in smaller churches the official boards should have Christian Social Concerns as one of their responsibilities.

3. **METHODIST SOCIAL CREED**: The Social Creed is

a full statement of Methodist beliefs concerning Social questions. We recommended that the new 1968 Social Creed be distributed and studied by our people in the following ways:

a) Through the distribution of copies to our pastors, and lay leaders and our secondary school teachers and through its sale through Methodist Literature.

b) Through its study at Pastors' School.

c) That it be paraphrased in clear language and published in *Umbowo* together with illustrations.

d) That this paraphrase be translated into Shona and widely distributed.

4. CHRISTIANITY AND SEPARATE DEVELOPMENT:

We recommend for study in all our churches and secondary schools the booklet: *Christianity and Separate Development* by the late Bishop C. Alderson, Fr. H. G. Townsend and K. Mew and published by the Mambo Press in association with the Salisbury Council of Churches (2/9).

5. WEEK OF PRAYER: We wish to deepen a spirit of sincere prayer for our people and for freedom in this land. We recommend that a Call to prayer be given in all our churches on February 16 and that the week of February 16-23 be observed throughout our Conference as a week of prayer. We recommend that this week be climaxed by Christian Social Concerns Sunday on February 23.

METHODIST RELIEF FUND

Because the Methodist Relief Fund has not been registered with the Welfare Organizations Act, we have been unable to give regular help to families of detainees and restrictees from it.

Fortunately such help can be given through CHRISTIAN CARE, which has been formed on the initiative of the Christian Council of Rhodesia. As it is the policy of Christian Care to help all families who qualify—that is, families with little or no income—it is helping all those families of detainees and restrictees previously helped by the Methodist Relief Fund. In addition Christian Care has started a drought relief scheme to be directed by local committees in Manicaland, Mashonaland, and Matebeleland. The 1968 budget of Christian Care is £39,600 but £54,443 is actually

needed to help the increased number of persons in detention and restriction and their families at the present rate of assistance.

The treasurer of the Methodist Relief Fund, the Rev. E. Bjerkerot, has served during the past year as the national treasurer of Christian Care, and has been able to distribute several tons of used clothing to needy persons among the detainees, restrictees, and their families.

6. CHRISTIAN CARE: We commend the officers of Christian Care and its local committees for the great help which they have given to families in need, especially for the assistance given to our Methodist families.

We recommend that \$3,500 (£1,200) received in 1968 from the Methodist Committee for Overseas Relief to be used specifically for work among detainees and restrictees, and a balance of £600 in the Methodist Relief Fund received in 1966 for this purpose be allocated to Christian Care, for use in assisting detainees, restrictees, and their families.

Requests for assistance by families of detainees and restrictees and all those seeking drought assistance should be sent to Christian Care, P. O. Box 444, Salisbury, or our Methodist representative in Manicaland (Rev. L. Blomquist, P. B. P7024, Umtali), or our representative in Mashonaland (Mr. E. Matzigkeit, 140 Fern Road, Hatfield, Salisbury).

We direct the Social Concerns Committee to make application to the Methodist Committee on Overseas Relief for a new contribution for 1969 for the work among detainees, restrictees and their families, and for drought relief, to be administered by Christian Care.

7. CONSTITUTIONAL REPORT: We urge our people to study the Christian Council statement on the Whaley Report.

B. CONFERENCE SECRETARY OF TEMPERANCE

Alcohol problems exist, in part, because concerned Christians have not given enough attention to the personal, social, and world aspects of problems which lead to drinking. DO WE CARE ENOUGH? Alcoholism is a problem which should concern all Christians.

Churches do play a vital role in the effort to curb alcoholism. They exert the moral influence—the inner strength

of purpose—to loose alcohol's grip on society. In many respects, however, this crucial mission remains unfulfilled.

Throughout its history, The Methodist Church has been concerned for the general welfare of persons. We are called by Christ to provide direct relief for persons in need, through private and public resources, and to seek diligently to change those conditions in society which create human suffering.

The Methodist Church reasserts its fundamental concern with the problems of alcohol, and the conviction that its members should abstain from all use of alcoholic beverages. The use of alcoholic beverages denies the abundant life, creating havoc and misery in the lives of millions. The use of alcohol causes men to harm their neighbours, both by deed and by example. Feeding a pattern of guilty involvement and callousness, it separates man from God.

Thus Methodists are called by love not only to abstain from drinking, but also to seek healing and justice for the neighbour who is victimized. Concern for the alcoholic and for all those in trouble because of drinking alcoholic beverages is the clear mandate of the Christian faith. Our concern must also involve helping our brother live creatively in a world that is filled with despair, fear, anxiety—a world in which indulgence in drinking is often practiced for indulgence's sake.

TOTAL ABSTINENCE

Total abstinence from drinking any beverages which contain alcohol, is a challenge to a more disciplined life in Christ, a witness based on Christian love and concern. It is a matter of conscience and Christian responsibility.

The Methodist stand is clear. We stand for total abstinence, and urge all members to abstain. Those accepting nomination or appointment for any official leadership in the Church are expected to set a worthy example by refraining from the use of intoxicating beverages.

Abstinence is not enough. We also urge our people to join with those engaged in positive and constructive programmes seeking solutions to alcohol problems. These include alcohol education in church and school, rehabilitation for alcoholics, strongest attainable legal controls and the

stimulation of sound research. Christians who love God and their fellow men can do no less.

Some denominations of churches who have urged or commended abstinence as the best Christian response include: the American Baptism Convention, Church of the Brethren, Congregational Christian Church (now a part of United Church of Christ), Disciples of Christ, The Methodist Church, Evangelical United Brethren Church (both together now called United Methodist Church), Moravian Church in America, Presbyterian Church in USA, Seventh-Day Adventists, United Presbyterian Church in USA, Southern Baptist Convention, Church of Jesus Christ of the Latter-day Saints (Mormon), and the Church of Christ Scientist.

WHAT SHALL BE OUR METHODS OF APPROACH TO ALCOHOL PROBLEMS?

During the past few months since our return from furlough I have been trying to acquaint myself with the sources of materials available for the help of Christian workers who wish to do their best in combating the problems of drinking. I have been gathering materials such as literature, previewing films of the subject, getting acquainted with other people working in the same area.

I am happy to report that The Methodist Church Conference seems to have more literature on the subject than most other churches I have contacted, except of course for the Methodist Church in USA. There is, however, always room for better and more attractive literature.

The Rhodesia Christian Conference film library located in the Bible House, 99 Victoria Avenue, in Salisbury has about 6 or 7 good films on Temperance available to churches. (Several departments of our Conference are paid subscribers, so there should be no real problem for your church or school to borrow them).

From time to time I hope that you will find articles in *Umbowo* which will bring you information which can be a help in your work.

I have been attending meetings of the Salisbury Council on Alcoholism and have been helping on a special subcommittee which is making plans for a 3 or 4 day Conference—probably next December or January at Ranche House College—

devoted entirely to the problems of alcoholics and drinking. Watch *Umbowo* for definite dates and venue.

E. Matzigkeit

Communications

(Daily Proceedings No. 102)

In this year when we are thinking of the work of the "Patron Saint" of publishing in our Conference, the Rev. Dr. Greeley, it seems in the fitness of things that I begin my report by quoting a statement he made to the Annual Conference of 1915, 53 years ago "Dear Brothers, my work is yours for criticism, revision or improvement. I've done what I could". I repeat the same today. The only difference is that while Dr. Greeley had done his best, we today unlike him know that we have left much to be desired. While we are grateful for the little bit God has helped us to achieve, we are at the same time aware of the many things we did which we ought not to have done and the many things we did not do, which we ought to have done.

As the work has grown and expanded we seem to have grown smaller. At the same time we are grateful for the many words of encouragement and fruitful criticisms.

1. *UMBOWO*: Obviously the biggest news about *Umbowo* this year is the 50th year Anniversary. While subscription figures have not risen higher we are satisfied that the figures we now have are more realistic. Everyday our mail brings us new friends of *Umbowo* from people of all denominations. Ordinary street people are now able to share our heritage through *Umbowo*. Two churches now have asked us to help them start their own papers on the model of *Umbowo*. This seems a good sign to us.

We have received wonderful suggestions from readers of all kinds on some of the things *Umbowo* could do to help the Church and Society. There is no limit to what *Umbowo* can do. We feel we are beginning to realise what Mr. Gardner, the printer in 1921 meant when he said, "No product of the Press promises a greater return to the Mission than this little magazine. If used regularly it can be used to unify our Mission, to educate and instruct in the ideals and teachings of Methodism, to direct in the paths of the

nobler Christian life and to inspire our people. We hope to make it an advertising medium". Concluding this remark he said, "The field is open to big things in the printing and Publishing department."

Through *Umbowo* our Church is able to link our remote areas like Mkota with Nyanyadzi, with London, with America and indeed with the whole wide world. Many of our Missionary friends who have introduced many new friends to *Umbowo* say *Umbowo* has reduced their correspondences problems.

I am very glad to have to report that for the first time *Umbowo* has reached its climax on its long and slow road to self-support last month.

The expenses for printing, picture blocks, postage and distribution was £142-17-0 while the income from advertising and subscription was £150. These are the April issue figures. To give you a general idea of the cost involved here we are:

Printing cost	£106-17-3
Postage	16- 2-0
Picture Blocks	15- 5-0
Street Sales Commission for two boys.....	2-10-0
Distribution	2- 0-0

£142-14-3

2. BOOKS: (a) *Published*: "The Church and God" by Bishop Dodge; "The Church and Holy Spirit" by Bishop Dodge; "Shona Pocket Dictionary" by Miss I. Scovill—now in a printed form.

(b) *Nearing Publication*: "The Church and Sex" by Bishop Dodge could be ready in a week's time. The *New Ngoma* with both tonic solfa and staff notation—to be printed in Johannesburg Press may be ready in a year or two, thanks to the wonderful work of Rev. J. Kaemmer and his Committee. About 5,000 of these will be printed.

(c) *Reprinted*: Adult Sunday School—1,200 copies; Makokorodzano—800 copies; Ngatiimbe Pamwe—2,000 copies; Ketekezima—2,500 copies.

3. *Being Thought About*: Games For All; M.Y.F. Handbook; Class Leaders Handbook; and Nzwiyo DzeVapwere. We are grateful to have the service of Dr. Norman Thomas

who has accepted our request to write those books.

4. OTHER TOPICS to think about for publishing as *Umbowo* articles or in book form. These were suggested by the Board of Christian Education:

The position of parents in either party; The problems facing the extended family today; How to understand your parents; Family planning and budgeting; What newly married couples should know; How to pray; Savings and Insurance for the family; Attitude of parents to the questions put by the children; Marriage Guidance and Counseling; How to understand your child; The family worship; A Home for the family in case of emergency.

5. DISTRIBUTION: (a) We continue to rely on our ministers, D.Ss. and workers to get our books to the people where they are. We also do a lot of distribution through the Post, Book Shops in Salisbury and the Umtali Book Centre.

(b) A Committee was set up to help evaluate some of our non-moving books and to suggest the new prices.

(c) It is desirable to pursue the possibility of procuring a General Dealer's Licence for the Umtali Book Centre in order to include stationery which is prohibited at the moment. It is feared the Land Apportionment Act might bring in complications.

6. TRAINING: We are thankful to the Conference for its awareness of the need for training of staff in order to make the work more effective. Communication is not a static thing. New problems and means of mass media continue to unfold and change rapidly and training is necessary to help strengthen experience.

In this respect I am glad to say that I am most grateful to the Church for giving me opportunity for a year of additional training at Syracuse University—U.S.A. This programme starts mid-September this year.

We are waiting to hear the report of the Scholarship Committee about the names of suggested candidates for Kitwe and overseas. Recently, though, the Kitwe staff indicated that lack of Secondary School education was proving a real set back for such students to manage the course.

7. RECOMMENDATIONS AND OBSERVATIONS: (1) That in future a more detailed Press Report be included in

the report. (2) That the work of Publicity and Promotion be considered as part of Communication and that the report be included in the general Communication Report. (3) That the state of Audio-Visual—a sub-Committee of the Board of Communications be gone into by Rev. E. Jijita, Chairman of this sub-committee.

4. *Christian Advocate*: That the Director of Publicity and Promotion be the Rhodesia Advocate representative.

5. Mr. Seavy Carroll was elected Chairman of Board of Publications and Communications; Mr. D. Samudzimu is to be the Vice Chairman.

6. We here report to the Cabinet the need to appoint a successor to Mr. Makunike as Director of the Board of Publications as he leaves for studies in September. It was requested that the successor be appointed so that he has sufficient time to work with Mr. Makunike.

7. Some donations to the Cross on Chiremba Mountain are coming to *Umbowo* from our retired missionaries in America as a result of the stories on it they read in *Umbowo*. It would be good if the Conference did set up a committee to handle this if it is the Conference wish to see the Cross erected on Chiremba.

E. Makunike, Director

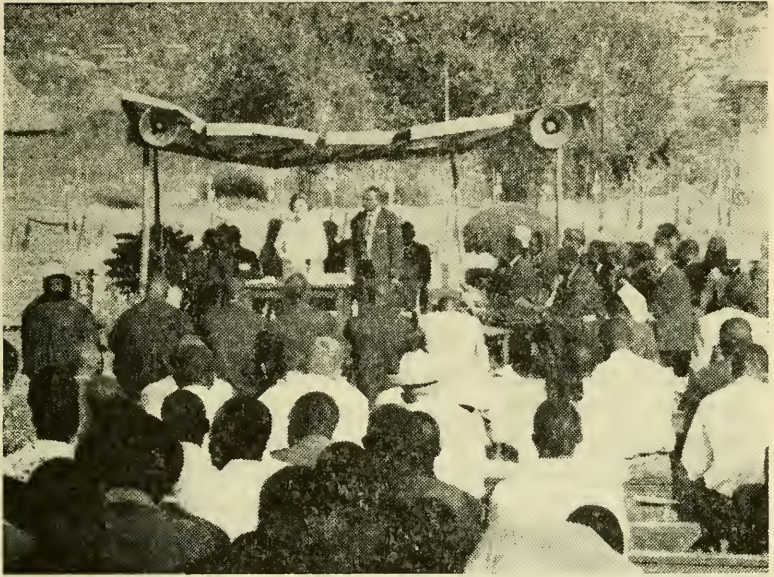
THE CALLING OF A CHRISTIAN NEWSPAPER

By the Rev. Fr. Michael Traber, Ph.D., Director of Mambo Catholic Press, in an address on *Umbowo's* 50th anniversary on May 10, 1968, at Old Umtali Methodist Centre.

More than ever before we are convinced today that *Umbowo* has a noble calling. The paper which the Rev. Dr. Greeley founded 50 years ago is therefore worthy of all our efforts, our support, our money and our sleepless nights.

A 50th anniversary is not simply an anniversary, it is a jubilee—and a jubilee means rejoicing and, above all, thanksgiving. There is little we possess today which we have not inherited. So when we celebrate the 50th anniversary of *Umbowo*, we must be deeply conscious of the fact that we are the recipients of a precious heritage. If some people had not had the courage 50 years ago to found *Umbowo*, to nurse it financially and otherwise—to bring it to maturity where it stands now, there could not be *Umbowo* now.

A 50th Anniversary is also a time for self-reflection and self examination. Have we been faithful to our heritage? Have we been



Standing are Mrs. M. J. Murphree speaking, and Mr. N. Gandanzara, interpreting.

good trustees of the legacy put into our hands? Have we been good servants of our people, our country and our church? Above all, have we been faithful to God's will in our message!

Our Christian task is not merely to save our own souls (one can never save souls anyway, one can save men). Our task is rather to build up a Christian community in this country, which lives alike, acts alike, has the same Christian norms and lives up to the same Christian ideals and standards. One help we have in achieving this is the Christian newspaper.

This means, however, the Christian newspaper, like the Christian, has to go out into the secular and non religious world. A Christian must work out his faith in the material world, and he can only do this if he has familiarised with it.

I believe that anything that transmits to men a genuinely human understanding of life and the world is transmitting an indispensable pre-requisite of Christianity—and the transmittance of this—you may call it humanism—is one of the essential functions of a Christian newspaper.

Every Christian newspaper must be concerned with man, secular man, and his environment, in order to develop him, to make him more truly human so that he may become a more integrated Christian.

This is why a Christian newspaper concerns itself with social questions, agriculture, politics, African customs and culture or plain every day education.

Conference Organization

(Daily Proceedings Nos. 10, 14, 15, 17-19, 32, 65-66)

1. COMMITTEE ON NOMINATIONS: The Committee on Nominations shall be composed of nine Conference members: four ministers, three laymen, and two laywomen. They shall be nominated by ballot by members of Conference. Additional ballots shall be limited to a number double that required in each category. A majority vote shall be required for election.

2. BOARD OF FINANCE AND COORDINATION (BOFAC)

(a) There shall be a Board of Finance and Coordination (BOFAC) of the Rhodesia Annual Conference.

(b) BOFAC shall be composed of the following persons:

(1) Voting members by virtue of their offices: the Bishop, the Conference Secretary, the District Lay Leaders.

(2) Voting members elected at large by the Annual Conference: four ministers, four laymen, four laywomen.

(3) *Ex-officio* members (non-voting members by virtue of their offices): the District Superintendents, Executive Secretary of the Board of Education, Executive Secretary of the Board of Medical Activities, Executive Secretary of the Board of Ngariende, Field Treasurer, and the Conference Lay Leader.

(4) In addition BOFAC shall have power to co-opt as *ex-officio* members a Conference Auditor and a Conference Building Director if such appointments are made.

c. BOFAC members at large shall be nominated and elected by ballot by the Annual Conference. They shall be divided into classes, with two members and one alternate from each category (ministers, laymen and laywomen) in each class. The first two persons elected in each category shall be members of BOFAC for four years. Together with the first alternate elected in each category, they shall form the class of 1972. The next two elected and the second alternate elected in each category shall form the class of 1970. There would therefore be an election of six new members and three alternates every second year.

Members of BOFAC shall be eligible for re-election only once in succession. At the end of a second term they could

not be considered for election again until they had been off BOFAC for a period of two years.

d. The officers of BOFAC shall be:

1. The Bishop as Chairman (The Administrative Assistant to the Bishop shall continue to serve as Chairman until a bishop is elected).

2. A Vice-Chairman elected by BOFAC from among the District Superintendents.

3. The Conference Secretary as its Secretary.

e. Units of work and groups not directly represented on BOFAC may be invited to send representatives to sit with BOFAC to discuss particular requests coming from their units of work or groups.

1. To act as the Board of Finance of the Annual Conference performing such duties as are stipulated in Par. 372 of the *Africa Discipline*;

2. To coordinate and relate the work of the Conference to that of the various Boards of Missions of other countries which are related to it.

3. To carry out any further responsibilities currently being performed by BOFAC on behalf of the Conference.

4. To present an annual report to the Conference of its work during the preceding year, and its proposals for the advance and financial support of the Church in Rhodesia.

g. There shall be an Executive of BOFAC to be composed and function as BOFAC sees fit.

3. CONFERENCE HANDBOOK: A special committee shall be appointed to prepare a Conference Handbook. The handbook would contain important information needed by leaders regarding the work of Conferences, Boards, Committees, and other church organisations. It would also incorporate any new and relevant decisions regarding church organisation made by the General and Central Conferences of 1968.

4. NUMBER OF DISTRICTS: In recognition of the growing opportunities in and importance of the urban work of our Conference, especially in the Salisbury and Bulawayo areas, a fifth district shall be formed to superintend this work. In accordance with the *Discipline* (1964, Par. 431, 3) it shall be the responsibility of the bishop "to form the districts according to his judgment, after consultation with

the district superintendents, and after the number of the same has been determined by vote of the Annual Conference."

5. **TIME FOR CONFERENCE:** Because the financial year of the Board of Missions will be changed to the calendar year in January 1970, we recommend that the Cabinet and the Executive of BOFAC consider the possibility of changing the date of Annual Conference to January, bringing its recommendation to Annual Conference in 1969.

Ecumenical Relations

(Daily Proceedings Nos. 50, 57-58, 64, 68-69, 103)

A. RECOMMENDATIONS

1. All aspects of the formal relationships sustained by this Conference with other denominations and Christian organizations within this country, including the various simultaneous conversations on church union currently being carried on, shall fall within the province of the Ecumenical Relations Committee. This Committee shall be responsible for recommending to Conference means and ways of sustaining, advancing or altering relationships in this respect.

2. The Ecumenical Relations Committee shall have the responsibility of appointing, either from within its own membership or from the Conference membership at large, the Conference delegations to the various committees, councils and conversations to which we are currently party in this regard. These delegations shall be considered sub-committee of the Ecumenical Relations Committee, and shall submit their reports to Conference through the report of the Ecumenical Relations Committee.

3. The Bishop shall be, *ex officio*, a member of the Ecumenical Relations Committee and all its sub-committees.

4. The delegations to the following committees, councils and organizations shall come under provisions of paragraph 2 of this recommendation:

Methodist Union Committee, Methodist Council, Salisbury Joint Action Committee, Committee to negotiate with the U.C.C., The Theological Council, Representatives to the Christian Council, Representatives to the Christian Conference, Fraternal delegates to other churches, Representa-

tives to Inter-Church Conversations on Unity, Management Committee, Salisbury Girls' Hostel, Young Women's Christian Hostel Trust.

B. INTER-CHURCH CONVERSATIONS ON UNITY

The following statements have been agreed upon by official representatives of the following churches: Anglican Dioceses of Mashonaland and Matabeleland, United Congregational Church of Southern Africa, Rhodesia Annual Conference of The Methodist Church, Rhodesia Synod of the British Methodist Church, and the Rhodesian Presbyteries of the Presbyterian of South Africa.

ON CALLING TO UNITY (adopted November 1966)

Those participating in this conference re-affirm their belief that there is a calling of the Holy Spirit for the strengthening, in every way possible, of the bonds of fellowship between their denominations, with the hope of eventual organic union; so that the churches together may seek renewed spiritual power for their apostolic task. They believe further that such a calling may embody much from the diversity of their traditions.

A STATEMENT OF COMMON BELIEF (adopted June 1967)
("to be submitted... as a statement of agreed belief, sufficient for the continued pursuit together of the hope of organic union. It is a statement of what is agreed: it does not contain matters of disagreement and doubt requiring further examination and discussion.)

1. *The Summons to Unity:*

Unity is of the essential nature of the Church. Scripture knows only one universal church. All within it have one Father, and one Redeemer; all share the indivisible Spirit of God. All share one Baptism, one Bread and one Cup.

The oneness of this people of God, this Body of Christ, the Redeemer, this fellowship of the Holy Spirit, because it is of God, is unbreakable. It persists even when visible unity is broken. But the grounding of the Church's unity in God, so far from making outward division a matter of indifference, demands its expression in an organic visible unity.

Obedience to the God and Father of all drives our

churches to remove every obstruction to the restoration of this unity.

2. *The Gospel of God's Grace:*

Divine grace is the loving-kindness of God shown to Man in our creation, preservation, and all the blessings of this life, and especially in the Gospel. Our redemption, both here and hereafter, is the gift of God to sinful man in Jesus Christ. Through his incarnation, his love and teaching, his suffering and death, his resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, he has brought to us forgiveness of sins and eternal life, and has revealed the fullness of the living God and his boundless love towards us.

This means that man's welfare and salvation depend upon God, and that God is moved to his gracious activity towards men by no merit on man's part, but solely by his free, out-going love. This free, out-going love of God justifies and sanctifies us for Christ's sake, and is appropriated by faith which is itself the gift of God.

As to the relation of man and God's grace, the sovereignty of God, in fulfilling his purpose for the individual and for mankind, is supreme, and we owe our whole salvation to his gracious will. Yet God's action in grace needs to be actively appropriated by man's personal will, and for this decision man remains responsible. The New Testament recognises that God's redeeming and sanctifying grace upon the individual leads him to the fellowship of the Church and incorporation into the Body of Christ, membership of which commits him to a life of love and service.

3. *The Authority of Scripture:*

In the Holy Scriptures of the Old and New Testament God reveals by his Word and Spirit all things necessary to salvation and provides the supreme standard of faith and morals. The use of the books known as the Apocrypha may be permitted in the worship of the Church provided that it is understood that they are read for profit and instruction and not for the establishment of doctrine.

4. *The Relation of Scripture to the Tradition of the Church:*

Although Holy Scripture furnishes the supreme standard of faith and morals, it is necessary that the doctrine of the

Church should be set forth, from time to time, in acknowledged formularies. The Apostles' and Nicene Creeds and classical declarations of that doctrine which have served to unite the Church on a common basis of Scriptural truth and fact and to protect it from fundamental error.

Scripture contains the essentials of salvation, but it does not directly prescribe all that is needful or expedient for the proper conduct of human life and the ordering of the Church. The Church has authority to prescribe for changing circumstances, so long as nothing is done which is contrary to Holy Scripture.

Tradition has been defined as "the living stream of the Church's life" (Edinburgh Conference 1937). It is primarily the handing on and interpretation of the Apostolic Faith from generation to generation. Since we live at a period later than the events on which our faith rests such tradition is inevitable. Holy Scripture is a part of the tradition of the Church in this sense, for the Scriptures were written in the Church, by the Church, for the Church. Yet also Scripture is the norm by which particular traditions in the Church are to be tested and judged.

The Church must always be ready to correct and reform itself in accordance with the teaching of the scriptures as the Holy Spirit shall reveal this.

5. *One Holy Catholic and Apostolic Church:*

The Church has been called into being by the gracious will of God, who gathers men into a fellowship in Christ created and sustained by the power of the Holy Spirit. Thus the Church is holy because it is God's Church, and not merely a human association. It is catholic in that God of his love calls all men without discrimination to share in its membership through faith in him, and it should manifest its catholicity and continuity from age to age and throughout the world as one Body, of which Christ is the Head. It is apostolic in its fidelity to the teaching of the apostles.

Admission to membership of the Church is by baptism into the name of the Father and the Son and the Holy Spirit, and the life of its members is lived by faith in God, sustained by the ministry of the Word and Sacraments. The life of the Church is a life of worship of God, of growth in grace, and of service to mankind. The Church is charged with a

divine mission to bear witness to Christ and to proclaim to the whole world the Gospel of the redeeming grace of God through him. Its mission is hindered by divisions which have been caused by sin. The Spirit of Christ moves all Christians to return to the visible unity of his Church. Within the visible expression of this unity of Church can nevertheless comprehend varying forms of devotion, service and thought.

6. *Ministry in the Church:*

All the members of the Church share in Christ's priestly and prophetic ministry in offering spiritual sacrifices, gifts and prayers for mankind, and in showing forth by their life and witness the Glory of the redeeming power of God. Just as Christ assumed the form of a servant for the sake of those whom he had created, so the Church, which is his Body, carries on the same service to the world.

Within the Church men are called to the ordained ministry by Christ, who gave his apostles a commission which he now continues in his Church. Admission to this ministry, which is both prophetic, priestly and pastoral, is through prayer and the laying on of hands by persons duly commissioned to act in the name of Christ and his Church. In ordination God, through his Church sets apart for the ministry those whom he has called and whom his Church has accepted, and bestows on and assures to them a commission for it and the grace appropriate to it. This ministry is the ministry, not of any section of the Church, but of the Church universal. Its special functions are to feed and care for the flock of Christ, to proclaim the Word of God, to minister Baptism and Holy Communion, to confirm, to ordain, to declare God's forgiveness to penitent sinners, to heal the sick, and to pronounce God's blessing in the name of the Church.

This ministry necessarily includes men who exercise oversight (episkope) over the members of the Church in the name of Christ, and this oversight has been exercised in different ways within the Church.

7. *The Sacraments of Baptism and the Lord's Supper:*

The sacraments of Baptism and the Lord's Supper are divinely instituted as effectual signs and seals of the saving grace of God. Through response in faith and repentance

these means of grace bear fruit in our lives.

Baptism is the sacrament of entrance into membership of the Body of Christ, which is the Church. In it God grants cleansing from sin and a new birth by the Holy Spirit through the death and resurrection of Christ. This initiation is completed by Confirmation and participation in Holy Communion.

The Lord's Supper is the sacrament of the body and blood of our Lord Jesus Christ, instituted by him on the night before he suffered. By this the Church remembers or represents the unique saving sacrifice of his death and resurrection until he comes again. In obedience to its Lord's command the Church fulfils its primary functions of worship and witness: and through the partaking of this sacrament the lives of the faithful are cleansed, renewed and strengthened.

8. *The Kingship of Christ:*

The title King acknowledges Christ as Head of a real community which lives under his rule. His sovereign right is to govern human life and conduct in every sphere. The Church seeks with united purpose the sub-mission to Christ's will not only of its own order but also of the whole life of mankind, domestic, public, national, and international, and its direction by the light and power of the Holy Spirit.

ON THE MINISTRY (adopted January 1968)

We affirm that God has owned and blessed the present ministries of the uniting churches as true ministries of His Word and Sacraments (notwithstanding that some barriers to inter-communion remain).

We agree that in the United Church there should be a common form of ministry.

We record our conviction that if the personal oversight of bishops is to be within the Historic Succession, no one particular interpretation of the origin or transmission of the Christian Ministry can be insisted upon within the United Church.

We wish to see incorporated in the United Church the values that have been preserved and maintained for the Church Universal by the eldership of the Presbyterian Church, the emphasis on lay-preaching in the Methodist

Church, and the Church Meeting of Churches of the Congregational form of government.

ON ORGANIC UNION (adopted January 1968)

We believe that the conversations in which we are engaged are directed towards the goal of organic union. By that we mean that the uniting churches will be brought to a stage when they will dissolve their present constitutions in favour of a new constitution. This does not imply any regimentation of practice in modes of worship or in the conduct of parochial work; indeed, it is the hope of our conference that the valuable emphases of each uniting body will be preserved in the formulation of the new constitution.

It is not possible for us, at this stage, to spell out in detail what we mean by the term 'organic union', for the faith that draws us to unity is a growing and living thing and we desire at all times to be subject to the guidance of God.

In the light of these further agreements: - We, the representatives of the churches above named, confirm our determination to co-operate in every way possible in pursuit of the organic union of our churches in Rhodesia.

ON THE COVENANT (adopted January 1968)

We have examined the proposal that a Solemn Covenant should be made by our churches, and have to see that such a Covenant should establish, crystalise and demonstrate to the whole Church our seriousness of purpose.

Therefore, we submit the following Form of Covenant to our churches for prayer and study, and for official acceptance, and for affirmation in solemn services of such a covenant throughout the country. We suggest that this should be done not later than Pentecost 1970.

We believe that once the Covenant is accepted and affirmed the covenanting churches should establish a Consultative Council for the discussion and promotion of matters of common concern, and so pave the way for the day of inauguration of union.

The Form of Covenant

Recognising in common the Holy Scriptures as the sup-

reme rule of faith and life, confessing in common the Catholic faith as set forth in the Creeds of the ancient Church, observing in common the Sacraments of Baptism and Holy Communion as signs and seals of God's redeeming love in Jesus Christ, we affirm that each communion is within the One, Holy, Catholic and Apostolic Church, and that the ministries of each are effective in the ministry of the Word and Sacraments.

As therefore we have been brought to recognise and acknowledge these things; we now engage in a solemn covenant with one another to seek under God the organic unity which we believe to be His will, and in particular, as steps deemed proper to this end, we undertake:

(1) To seek agreement on a completed statement of common belief; (2) to seek agreement on such a form of oversight and ministry; (3) to admit to the Lord's Table baptised communicant members of all our churches as an immediate and visible sign of our fellowship, and the earnest of full communion to come.

B. METHODIST UNION COMMITTEE

Representatives of Methodist Synod and Conference have met once during the past year in full committee, and twice in a sub-committee for Salisbury Methodist Joint Action. We present the following recommendations to our respective churches for their considerations.

A. ORGANIC UNION: We have carefully examined the question whether our branches of Methodism ought to unite as one Church in Rhodesia.

We reaffirm the goal of organic union of our Churches, being convinced that it is God's will that Methodism in this country should become one people.

The task of uniting our two churches, however, will not be an easy one. Many things have divided us in the past. We confess that we have not always lived a life together worthy of our calling, "forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4: 3). We urge all our people to strive to make this unity possible.

We recommend that the Methodist Council take on the responsibility for negotiations towards Methodist church

union. They shall continue work on revision of the Draft Scheme of Union in the light of additional suggestions, and present a revised plan to our churches.

B. JOINT ACTION: We affirm that God is calling us as Methodists to *one* mission in Rhodesia. Quite apart from organic unity, there ought to be a far greater measure of joint planning and action than at present exists. We commend those whose labours has made Epworth Theological College a witness to all of our oneness in mission, and recommend that the following additional steps be taken in 1968-69:

(1) *Ecumenical Relations:* That it be reactivated as the principal body through which our churches carry out joint planning and action, (Rev. A. Ndhlela, convenor).

(2) *Use of resources:* That the Synod Standing Committee (and/or District Finance committee) and the Conference Board of Finance and Coordination (BOFAC) meet together at least once to consider how resources can be secured and allocated to carry out plans for joint action.

(3) *Exchange of personnel:* That the Conference Cabinet and Synod Stationing Committee meet together at least once to consider unmet needs in staffing (both lay and clergy).

(4) *Leadership training:* That leaders of each Church in the following areas plan together wherever feasible for leadership training: youth work, Rukwadzano and Ruwadzano, Vabvuwi and M.C.U., local preacher training and pastors' schools.

(5) *Salisbury joint action:* That the Salisbury Joint Action Committee continue, as a sub-committee of the Methodist Council. It shall encourage united services and training, common use of buildings, and the formation of united congregation wherever possible.

(6) *Prayer:* Above all, let us pray for each other, and join together in prayer wherever possible, asking God to remove whatever obstacles there are in our hearts to that oneness of Spirit which is His will.

D. SALISBURY HOSTEL COMMITTEE

Plans are developing rapidly for joint action by the Methodist Conference, the Methodist Synod, and the YWCA

of Rhodesia (World Affiliated) to build a hostel for one-hundred working girls in Salisbury.

Cooperative planning for the hostel project began in September 1965 between representatives of Methodist Conference and Synod. The YWCA joined as a sponsoring body in 1967.

Building plans are being carefully developed in consultation with the building advisors and committees of the three groups. A registered Salisbury architect shall be secured to prepare final drawings and to supervise construction of the building.

The building includes on the ground floor an assembly hall seating 150 persons, kitchen and dining room, two lounges, small flats for matron and assistant matron, and additional rooms for prayer, guests, washing, ironing, and storage. The upper floor will have fifty bedrooms which can accomodate one or two persons each as desired, and ample washroom facilities with tubs and showers.

Negotiation are underway to secure a hostel site where it can serve working girls of every race. A three acre site is desired in order to provide space for recreational activities.

The estimated total cost of building and furnishing the hostel is £52,600. Of this amount £37,500 has already been raised through the World Council of Churches. German Christians have given one-half of this amount through "Bread for the World"—their joint mission body. The other half comes as part of a large gift from the Methodist women (USA) to the World YWCA office for use in helping women of Africa. A request for £10,500 has been submitted to the Beit Trust. The remaining £4,600 shall be sought as contributions from interested individuals, groups, and sponsoring bodies.

A trust shall be formed for the joint holding of the property. It shall be called THE YOUNG WOMEN'S CHRISTIAN HOSTEL TRUST.

The objects of the Trust shall be:

(a) To accommodate working girls or women in a home-like atmosphere under Christian leadership.

(b) To provide opportunities for counsel with young

women as they seek employment and adjustment to life in town.

(c) To develop Christian character and a sense of Christian community among hostel residents.

While formed to operate the Salisbury hostel, the Trust would be able to hold title to property for other Christian hostels in Rhodesia, appointing a management committee for each.

Three trustees each are to be appointed by the Methodist Conference, the Methodist Synod, and the YWCA of Rhodesia. Other churches will be represented through one trustee appointed by the Christian Council of Rhodesia.

Many additional persons will assist in the planning and supervision of the Salisbury hostel through its management committee. The present officers are the Rev. E. M. Musa, Chairman; and Dr. N. E. Thomas, Secretary.

Report Of The Youth Secretary—C.C.R. & S.C.M.

Since the beginning of the Youth Department of the C.C.R. and Student Christian Movement, I have attempted to bring our 'Ministry to Youth' into a lively state.

The Past:

The purpose of 'Ministry to Youth' has been, is and shall be: "To meet young people where they are and lead them to the *Wholeness of life which God offers in Christ for their age*" or state of development. It has been my devoted effort, therefore to meet them where they are geographically, socially, academically, religiously and spiritually.

1. *The Objectives have been:*

To train leadership throughout the country for all the churches that have vision and concern to this effect, and have responded to the challenge and co-operated by sending people to the YOUTH NATIONAL LEADERSHIP COURSE.

(a) About 250 have been reached and trained in one way or the other from 9 denominations that have responded and other youth organizations. (b) Emphasis has been given in the subjects stated below:

(a) Bible Study: Various methods of Bible study.

(b) Christian Stewardship and Fund raising. (e.g. a group of girls tried one of the methods and reported later, 'we raised £15.

- (c) Philosophy or Principles of 'Ministry to Youth'.
- (d) Psychology of Youth, (an attempt to understand why youth behave the way they do in relationship to their environment in general and church in particular.
- (e) How to plan programme for respective youth groups.
- (f) Worship with Youth. (g) Field trips etc.

2. To Aim To:

- (a) Inspire (b) Evangelize (c) Educate parents about youth and vice versa. (d) Encourage them in their most discouraging and frustrating situation. (e) Counsel with groups and individuals.
- 3. To see that appropriate Christian literature is put in the hands of our youth.
- 4. To train members of SCM and prepare them for (a) church leadership (b) churchmanship and (c) witnessing for Christ.
- 5. To help the members of SCM to appreciate youths of other denominations and grow to unity.
- 6. To challenge and advise on vocational education.
- 7. To instruct, guide, advise on what the attitude of young Christians to love, courtship and marriage should be.
- 8. To influence the young people into appreciating the dignity of labour and to water down the terrible concept that it is a shame to use our hand except when they are using a pencil and paper.

AREAS OF GRAVE CONCERN AS WE LOOK AHEAD

1. There are young people in this country who can be classified as the "*untouchables*." Schools, churches, welfares 'SCM and S.U. and other groups are not in contact with them. If the church will not seek them, WHO WILL?

2. *Idleness* for girls who have acquired enough education to appreciate and desire things that the modern world offers and yet have not had enough education to earn money for a living—Result—Prostitutions rising from this group. If the church will not minister to them WHO WILL?

3. *African Elite*: The African laity of Rhodesia has been rising in high education. Unfortunately the church has done very little, if any, to train the clergy who can stand at the same level with the laity and minister to them. Result—that Elite is starving religiously, unchallenged to all that

Christian faith stands for. At the time of writing I can only count two African clergymen who are University graduates in Rhodesia. If Churches will not train, then WHO WILL?

4. *Rich, European*: The fact that most Europeans find life very easy in Rhodesia is creating a generation that is too rich to care to respond to the Gospel. If effective ministry is not extended to them by the church WHERE CAN IT COME FROM?

5. *Dehumanizing Forces*: In rural African townships, there are already dehumanizing forces similar to those we find in Urban areas way a head of churches. Is it not time enough to cast our nets as the church by creating Gospel environments within such environments? e.g. where a rural township has been granted with a beautiful building, or a bottle store, couldn't the church bless the same community or township with a social hall for clubs, recreation supervised by the church?

6. *Serious need for*: Thousands of young people will continue to be out of school permanently. Can't the church step up its mission and develop study groups of high standards. The church pioneered in African education. If the government is comfortable inspite of all the youth who are going without education can't the church step up and save the situation?

Finance

(Daily Proceedings No. 88)

1. The following shall be the amounts set for 1968-1969 Conference Assessments as recommended by the Budget Committee of BOFAC:

Episcopal Fund—Bishop's Support	£ 300
General Conference Administration	20
Conf. Admin. and Conf. Treasurer	135
Central Conference Travel	325
Conference Secretary Expense	20
Conference Reports	40
Moving of Ministers ..	350
Ministers' Conf. Food and Travel	300
Travel, Conference Lay Leader	100

Travel, Fraternal Delegates	30
Salaries, District Superintendents	1200
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TOTAL	£ 2820

2. The Conference Treasurer shall withhold from the Church Assistance Programme Funds each quarter one-fourth of the Conference Assessments.

3. The Financial grants towards the budgets of the individual units of work of the Conference for the year 1968-1969 (June 1, 1968-May 31, 1969) shall be in accordance with the approved RHODESIA 1968-1969 BUDGET PLAN (In Pounds), which distributes all of the recurring monies that are available to the Rhodesia Annual Conference from overseas at this time. This includes all funds formerly given by the Women's Division as "Cash for Supplies". A part of the unit budgets are from the Missionary Grant Earning Pool, being funds earned by missionaries in both educational and medical work.

4. The financial askings to the churches overseas through the Board of Missions for the financial period, June 1, 1969-December 31, 1969 for the units of work of the Rhodesia Annual Conference shall be as in the approved RHODESIA 1969-1969 BUDGET ESTIMATE ASKINGS (In Pounds).

History Research and Archives (Daily Proceedings No. 59)

The work of the Archives will never be completed because yesterday is history today. But I am anxious to equip and organize the available material for use and preservation in such a way that others will continue to value, preserve and use our rich heritage for the purpose of understanding the present and as a directive for the future. The Board of Missions designated my work as church development which truly it is even though it may not be so considered according to the pattern of work with which all are familiar. I have sought to help our people to become aware of the past and to realize that all that we have today was started and grew out of the labours of our many pioneers—the teachers, pastors, missionaries and local church leaders.

I have greatly appreciated the interest and cordiality of a large number of the Conference who have so greatly assisted me in the research programme and for the keen interest they have shown in learning about their rich heritage. We have accumulated a large amount of information from the past at the local churches, from individuals (who have spent days with me looking at the pictures and talking about the past), from the National Archives of Rhodesia (where I have spent the most of six weeks), and from all our available records.

In order to bring our historical records up to date and to provide comparison in an effort to visualize the growth and development of our work, I have taken hundreds of pictures that are now being prepared for exhibit. Along with the black and white pictures, I have taken coloured slides for the purpose of showing here for information and to have a supply for overseas propaganda in churches in America. I have written individual chapters that will appear in the completed record when ready—I hope at the end of this coming conference year. Also I have provided a large number of articles and pictures for publications.

RECOMMENDATIONS

1. That minutes of all committees, copies of all publications from the press, and other designated material be deposited in the Conference Archives.

2. That sufficient funds be provided for the Archives for filing material, making copies of pictures, and for facilities for exhibits.

3. That provision be made for some interested and qualified person to work with the Archivist in historical research and archives procedure so that there may be a continuity of the archives.

4. That a central fireproof vault be secured for the keeping of church records, marriage registers, and other material no longer in current use.

5. That the Historical Committee be revived.

E. Sells, Archivist

Education

(Daily Proceedings Nos. 20, 23-26, 28, 63)

1. DISTRICT BUILDING FEES: We recommend that a

child transferring from one school to another should not be charged building fees twice in one year. Joining fees may be paid at the beginning of the year if the child has not already paid at the previous school.

2. SCHOOL EXPANSION: We note that school expansion for 1968 was very limited with only four new Grade 6 classes in the Conference, and that the request for an aided or unaided additional Form 111 class at Old Umtali was refused by the Ministry of Education.

We recommend the following askings in priority order as listed be made for 1969: (a) Additional Form 111 at Old Umtali, aided or unaided; (b) Two Form 1 classes at Nyadiri; (c) Additional Form 111 at Mrewa; (d) Additional Form 111 classes at Mutambara and Nyamuzuwe.

3. JUNIOR SECONDARY SCHOOLS: We note that the Junior Secondary School Committee met once during the year to discuss a Junior Secondary at Sunnyside and at Mt. Makomwe. This committee chose delegates to represent the Conference in negotiations for a Junior S. S. at Mt. Makomwe. We approve of the persons chosen, Rev. L. Blomquist, Rev. C. Miller and Mr. B. Mutambara—and recommend that they continue to carry on plans and programmes on behalf of the Conference.

We note that the Board of Mission does not wish to contribute financial aid to develop a Junior Secondary School at Sunnyside. We understand that the Consultation with Board of Missions members in February did choose a committee to plan Women's Work in the Conference, including the future of Sunnyside. We await their report for any further action on Sunnyside.

We recommend that planning for additional Junior Secondary Schools in our Conference be led by School Managers in consultation with the Conference Secretary of Education, bearing in mind that such schools shall basically be the responsibility of people in a local area.

4. BOARD OF EDUCATION, COMPOSITION OF: We recommend that the composition of the Board of Education for the coming quadrennium be the same at present, except that in place of four At-Large representatives there be four women chosen, one of whom shall be the Principal of the Sunnyside Homecraft School.

5. **TEACHERS ABSENT FROM SCHOOL ON SCHOOL DAYS** We recommend that Church meetings on circuit, district and Conference levels be held outside of school hours so that teachers can attend without loss of pay.

6. **DENDERA CENTRE CLASSES:** We note the request of Dendera Methodist Centre to the Ministry of Education for permission to conduct limited classes for adults in agriculture, domestic science, literacy and other subjects. We recommend that this programme be co-ordinated with the School Manager, Mtoko.

7. **SCHOLARSHIP STUDENTS:** We note that in May, 1962 the Field Committee recommended that all scholarship applicants, local and overseas, should sign the following statement:

‘If I am given a church scholarship, I agree to return after completion of my studies to serve, if needed (as determined by the Bishop) in the place where the Bishop will appoint me and to serve for the same length of time that I received the scholarship.’ We further recommend that it is made clear that this does not guarantee a job on return.

8. **UNITED TEACHER TRAINING COLLEGE:** We note the continued planning going on for a United Teacher Training College in the Salisbury area. We recommend the appointment of the Secretary of the Conference Board of Education and Mr. James Makawa as Conference representatives on the college Council.

9. **COUNCIL SCHOOLS:** We note that Chidodo and Mugabe schools in the Uzumba Tribal Trust lands are to become Council schools from the 1st of September, 1968, being expressed as the wish of the majority of the local School Committees. (The question of our church policy regarding procedures for transfer of our schools to Council was referred back to the Board of Education for further study).

10. **TECHNICIANS AND ENGINEERS:** We recommend that Conference explore possibilities of sending Form 11 and Form 1V graduates overseas to study motor mechanics.

11. **STUDENT EXCURSION:** It was recommended that where schools plan to take students on bus excursion trips (to Zimbabwe for example) plans should be well laid and care taken to get responsible bus drivers.

12. DOMESTIC SCIENCE COURSES: In view of the value and importance of Domestic Science training for girls, we recommend that each centre without Domestic Science courses on the secondary school level should make a survey to see what is needed (building, equipment, etc.) to start such classes.

13. MULTI-RACIAL SCHOOL: We propose the following committee to study the possibilities and costs of a multi-racial school and report to the 1969 Annual Conference: Dr. E. Mutasa (Convenor), Mrs. A. Dangarembga, Mr. L. Mandizha, Mrs. J. Njagu, and Mr. E. Musumhi.

14. ROLE OF THE PRINCIPAL: We reaffirm the statement contained in the 1966 Journal (p. 72, item 11): "As a matter of policy, the Principal is responsible for all the units on a centre: that is, girls' boarding, boys' boarding, and primary, secondary, and teacher training schools."

Lay Activities

(Daily Proceedings Nos. 83, 121)

We praise the Lord for bringing us to this 1968-69 Conference year. We are gratified by a tremendous improvement in the work of laity in our Conference as a whole as shown in 1967—68. We pray that God's guidance shall continue to direct us in our work.

We have re-elected Mr. W.F. Marima as Conference Lay Leader, and Mr. N.F. Goto as Secretary.

RECOMMENDATIONS

1. We remind the cabinet to consult the people in the circuit and members of the Pastoral Relations Committee before the transferring of a pastor is made.

2. We urge the cabinet to consider the appointments of the pastors nearing retirement age to be assigned into the districts or areas where they plan to stay on retirement. The last five years of his service are commendable for this purpose.

3. We strongly feel that the distribution of the assistance building funds be fairly done in all circuits for the building of the churches and parsonages. We, therefore, recommend that a planning committee be established in every district.

This committee will look into all building projects in the district and make priority list that will be taken to BOFAC.

4. The lay training institutes and workshops for all our church laymen were well received, and helped many of the laymen to understand their work and duties in the church. We recommend that many more training institutes and workshops be held in 1968. We would appreciate the attendance of such workshops by both the laymen and the pastors.

5. We still remind the district superintendents to set up District Finance Committees where they have not been put into effect. There is need for such committees in order to facilitate the proper functioning and implementation of our monetary system in our Conference (See 1967 Journal, p. 78, no. 8).

6. We recommend that a committee be established to investigate and evaluate all circuits with the help of the D.S. and District Finance Committees to determine what assistance if any may be required, and to review the position each year.

7. We recommend that it be understood that the salary figures represent the minimum or basic salary for all ministers and evangelists, that circuits that can carry their responsibility in full be encouraged to do, and that circuits also be encouraged to give beyond the minimum to their pastors as each determines.

8. Since there is need for more contacts and communication between the church lay leaders, the circuit lay leaders, and the district lay leaders, we recommend that a sum of £50-0-0 be set aside from the District Superintendents for the travelling expenses of district lay leaders.

9. As BOFAC is a very important financial body in our church which discusses many important matters that affect our Conference as a whole, we recommend that the Conference Lay Leader be an ex-officio member of BOFAC.

10. We recommend that District Superintendents have an advisory committee just as much as Pastors have the Pastoral Relations Committee. This committee should be composed of the members of the District Finance Committee.

11. We recommend that the district lay leaders, the Con-

ference lay leaders, and representatives of the Conference R.R.W., Vabvuwi, and M.Y.F. be included as voting members of the Conference (Referred to Central Conference).

12. We move that all the lay delegates (for a quadrennium) and approved supply pastors be included in the list of the memoirs recognized by the Annual Conference (Referred to Memoirs Committee).

13. We confirm the two names that were elected by joint meeting of the ministers and laymen at Conference to overseas: Mr. P. Mudiwa and Mr. N. Kaseke with Mr. R. Kambarami and Mr. N. Gandanzara as alternates.

Conference Lay Leader (Daily Proceedings No. 83)

Let me start my 1967-68 report with the words of St. Peter and John when one of them tried to reveal their Christian boldness before the High Priests, Captains and Sadducees. They are found from the Acts of The Apostles Chapter 4: 20 Quote: (FOR WE CANNOT BUT SPEAK THE THINGS WHICH WE HAVE SEEN AND HEARD). Each one of us must have spoken to the people for the people of the things which we have seen with our eyes and heard with our ears. *Talk and Do* was our 1967 motto. *Tell Them What To Do* will be our 1968 motto.

I must thank God who had kept me as fit as a fiddle physically and spiritually. I had visited the four Districts three or more times. During my visitations I had told the laity all those things which I had seen and heard, I had led them as God led me.

MREWA DISTRICT

Mrewa District is led by Mr. B. Chikoore who is the District Lay Leader. This district has many laity who could do things to turn the tables if they so desire. The District Lay Leader had tried to visit most of his circuits quarterly and monthly; and this had increased the fire to most of his Circuit and Church Lay Leaders. Let me give my special thanks to District Superintendents for giving Mr. Chikoore a hand in travel. However let me remind the Conference that this district needs a good number of

parsonages. This seems to be the cry of many circuits and I am so happy that the D.S. is trying to solve some of their problems. The circuits of this district are so scattered about that a lot of visitation is needed. This district is taking care of our *CITY WORK*. The Conference must put its great emphasis in all cities. There are two circuits which met their ten month budgets in full this year.

MTOKO-NYADIRI DISTRICT

Mr. A. Rusike is the District Lay Leader of this district. This is the district which has laity who care very little about the meetings called for. The laymen of this district are very behind in many many things if not in all. Most laity are out of date in many of the new ideas in church. Some circuits are still holding to quarterly giving system. Some lay leaders are afraid of introducing the pledging system to their people so the people do not have leaders. When the leaders' meeting is called for they do not come. When we had Lay Leaders' Training at Mrewa in December only four came. Where are the laity of this district?

This district has a very strong youth meetings and women's. The church support is weak and I do not know what is going to happen this 1968-69 because of drought. It is quite obvious that their District Lay Leader does not visit the circuits—because of finance. The whole district is lacking laity visitation. Three circuits met their ten month budgets this year. The two of these circuits which met their budgets attended the December Laymen Institute. Let me expect a better report from the laymen of this district 1969. At last let me thank the D.S. for the effort of announcing all meetings although the laymen did not respond. "TELL THEM WHAT TO DO".

UMTALI SOUTH DISTRICT

This district is under the leadership of Mr. E. Machiri. Here is a district which is composed of active laity, who are ready to attend any meeting called for. The District Lay Leader had visited all his circuits twice or more. He knows his circuits and local churches and he had helped them every now and then. There is a spirit of oneness in this district. Youth Groups of this district are very strong.

There were some laymen training meetings held by the District Lay Leader and his Finance Committee members. The pledging system was long well introduced by the laity with the help of D.S. There are five circuits which met their ten month budgets this year.

My special thanks go to District Superintendent and his District Lay leaders for sending some representatives of every local church to December Lay men Institute, held at Old Umtali Mission. The drought which is ahead of us is going to be a draw back to most of our circuits.

MTASA-MAKONI DISTRICT

Mr. N. Gandanzara is District Lay Leader of this District. The laity of this district had seen a clear vision and they are ready to *TALK* and *DO*. They have learnt the meaning of responsibility. The District Lay Leader had visited all his circuits and local churches two or three times especially those circuits which were behind their budgets. With the help of the D.S. he had held many meetings with each of the circuits Finance Committees. The pledging system had helped them to see the vision. The Circuit and Church Lay leaders had no chance of doing their responsibilities. This district sent one or two representatives of every local church to December Laymen Institute which was held at Old Umtali.

There are six circuits of this district which met their ten month budgets in full. I must thank the leaders and laymen of this district for their spirit of oneness.

The Laymen Institute:

For the first time in history here in Rhodesia the LAITY HAD THEIR Lay Leaders' Institute. These trainings were conducted at two centre—one at Mrewa Mission for the two northern districts. I was really disappointed because only one district sent representatives, there were 45 laity from Mrewa District and only 3 or 4 from Nyadiri-Mtoko district. The most successful one was the one I held at Old Umtali Mission. There were 130 laity attended this training from the two Southern Districts. I could see the church in them during this training.

The laymen had some training in the following subjects:

1. The Full Role Of Laymen In Church by Rev. G. Setiloane

a Minister who was sent by our Bishop from Zambia. He was well armed with the facts of our role as laymen.

2. Church Structure by Rev. A. Muzorewa.

3. The Pastor and his Flock—by Rev. A. Muzorewa.

4. Church Support—by Rev. T. Curtis and Rev. L. Blomquist.

5. Church Administration—by Rev. A. Muzorewa.

6. Church In Other Lands—by Mr. I. Musamba.

7. Church Leadership In Full—by Rev. E. Jijita.

8. Winning People For Christ—by Rev. D. Chikosi and Rev. C. Miller.

9. Church Union—by Rev. J. Kawadza.

10 Practical Problems Led—by W. F. Marima.

On behalf of all laymen let me thank all our honourable speakers for the most productive work they had done to all the Rhodesia Annual Conference. Our special thanks should go to our Bishop who financed our speaker from Zambia and BOFAC which financed our food.

Finance:

The financial report for the first ten months of the Conference year of 1967-68 is better than that of 1966-67. We achieved 84% of church support. The totals by districts were as follows: Mtasa-Makoni 88%, Umtali South 87%, Mrewa 82%, and Mtoko-Nyadiri 80%.

The following circuits met their budgets in full and need our special recognition: *Mtoko-Nyadiri District* (Nyadiri Centre, Uzumba, and Nyadiri Circuits), *Mrewa District* (Mrewa Centre, Harare Circuit), *Umtali South* (Marange North, Mutambara Centre, Mutambara East, Zimunya North, and Miller Memorial), *Mtasa-Makoni* (Chiduku North, Inyanga, Nyamukwarara, Honde, Mundenda, and Ehnes Memorial Church). To all these I would say congratulation to all lay leaders.

W. F. Marima—Conference Lay Leader

Medical Board

(Daily Proceedings No. 94)

This past year has been a very busy year for all of our Medical Institutions. Each year we see more and more people seeking medical help from our mission hospitals.

We are very happy and proud that we are in the positions that we find ourselves so that we are able to minister the physical and spiritual needs of the people of Rhodesia.

The physical facilities at our institutions are some of the best in Rhodesia, and even in all of Africa. Government Officials, other mission personnel, tourists, and visitors from the Board of Missions have all expressed their appreciation for what has been done and is being done to raise the quality and standards of medical care in the areas in which we work. Even as this report is being prepared major construction is going on at Old Umtali. Let us take a look at the Various institutions and see what has been done in the past year.

1. NYADIRI HOSPITAL: The old Nurses' Training School was remodeled and is now used for hospitalization of patients with contagious diseases. A new morgue is under construction and is near completion.

2. NYADIRI BABY-FOLD: Children up to the age of two years only are being cared for, and we are glad to say that the number requiring care seems to be decreasing.

3. NYADIRI MEDICAL EXTENSION: One new clinic is under construction at Dendera Dam, and will be opened soon.

4. NYADIRI DENTAL DEPT.: The course for dental aides has had to be discontinued because of lack of recognition by the Medical Council. Dr. Nelvig will be going soon on furlough, and will probably be replaced by Dr. Deale after a gap of some months.

6. OLD UMTALI HOSPITAL: The new Maternity Unit is being completed and will soon be dedicated.

7. OLD UMTALI BABY-FOLD: Last year we had 77 Orphans cared for in our Baby-Fold, of these 20 were social Welfare placed here by the Government. There were 30 new admissions, 31 discharges and one death.

8. OLD UMTALI MEDICAL EXTENSION: A new clinic at Gatsi is being completed. Soon a resident nurse will be stationed there.

9. MUTAMBARA HOSPITAL: The plans for the new units have all been presented and are awaiting final approval from New York. A portion of money is available and construction is soon to begin on the first unit.

Staffing has been much improved over the past year, and we now have complete staffing at all hospitals except for the shortage of one Registered Nurse at Nyadiri.

The Medical Board approved the changing of the name of Mutambara Medical to Mutambara Hospital, and Old Umtali Medical Department to Old Umtali Hospital.

Mr. Ben Jambga was elected to take the place of Sister Ashby as recording secretary. We have been pleased to have another of our African doctors return after his training in London. Dr. Davidson Sadza is now on the medical staff of Nyadiri Hospital, and his wife Ethel, is in charge of the Nurses' Training School.

The work of the Medical Board has moved smoothly this past year with real cooperation received from all parties in the appointing of personnel, working of budgets, and formulating over-all medical policy for the Conference.

Memoirs

(Daily Proceedings No. 84, 111)

Rev Joseph Nyamurowa, younger brother of the first student at Old Umtali in 1900, and himself, one of the very earliest Old Umtali's students, teacher and preacher died suddenly at his home in Rowa Purchase Area on April 8th, 1968.

He was well over 80, and yet was still able to preach, and ride a bicycle.

We give our deepest sympathy to the family of Rev. Joseph Nyamurowa.

A. Kajese, Secretary

Methodist Youth Fellowship

(Daily Proceedings No. 48)

M.Y.F. Annual Conference: Theme: "My Witness to Christ Jesus". The M.Y.F. met at Kambarami April 26-30. The conference was well represented with 102 delegates from the 30 circuits which were present. Comparing this with last year's representation, it is felt there is a growing progress in the youth movement. Other local members came and had fellowship with us.

The speakers were: Rev. Alvord (Devotions), Rev. Griffiths (Bible study), Mrs. Njagu (Domestic Science in Rhodesia and abroad), Mr. D. Samudzimu (New System in Education), and Rev. Muzorewa (Programme Planning and Christian Marriage in its broader scale).

Reports were given and it was learned that greater achievements from the various districts are being accomplished. Difficulties and other problems were brought forth and we are happy that we were able to have answers to these problems.

Finance: The total amount in hand after expenditure was £17-1-6. (In addition the Youth Director holds £48-13-10 of MYF funds).

The next annual meeting will be at Mtoko Centre.

Ministry

(Daily Proceedings Nos. 78, 80, 97)

The Ministerial Board met three times during the past year to carry out its task of preparing candidates for the Ministry, and to care for their Ministerial relationships to the Church.

This year the Board presents to the Conference three candidates for reception into full membership of the Conference, as well as four candidates to be received on trial.

1. SCHOLARSHIP:

(a) The Board on the Ministry approved scholarship help for the Rev. John Kurewa to continue his studies in N.T. Greek and Sociology. This money comes from Theological funds.

(b) The Board on the Ministry recommended to the Scholarship Committee that Rev. E. Chimbwanda be considered for Scholarship for the Journalism Course at Mindolo, Kitwe, provided that the Scholarship includes care of his family while he is away.

2. GUIDANCE ON STEPS TO ENTER THE MINISTRY OF THE METHODIST CHURCH—RHODESIA ANNUAL CONFERENCE:

At a meeting of the Board on the Ministry it was voted that the procedure to enter the Ministry should be laid

down and that copies be sent out to all ministers of the Conference.

A. 1. For qualifications and work, we refer those who may be in position to guide the young preachers who desire to enter the ministry to page 93, par. 200-201 of the *Discipline*, Africa Edition.

2. The candidate(s) which may be men or women be: (a) A full member of the Methodist Church. (b) Should be active in some way in the life of the church and have received a Local Preacher's licence.

B. *Academic Requirements:*

1. Junior certificate (Form 11), or P.T.L. will qualify a person for "B" stream.

2. G.C.E. ordinary Level (Form 1V), will qualify a person for "A" stream or 5 ordinary level G.C.E. passes should be a minimum requirement for "A" stream.

3. We should urge the wives of theologs to continue to study as this is valuable in their leadership of women when they go to their circuits.

C. *Application Procedure:*

1. The applicant(s) should address their letter of application to the Secretary of the Board on the Ministry at present Rev. E. N. Matongo, Nyakatsapa Mission, P. O. Watsomba.

2. The application must provide for three references:

a. A minister, preferably his own pastor.

b. A previous teacher.

c. Another person of his own choosing (not a relative).

3. The Secretary of the Board will send application forms to the applicant:

a. Medical form.

b. Another which will be signed by the District Sup't. and Secretary of the Quarterly Conference

4. When these forms are properly filled in, the Secretary of the Board will advise the candidate as to time and place of appearance before the Board for an interview.

3. *EPWORTH THEOLOGICAL COLLEGE:*

(a) *Conference Field Work Directorship:* Rev. John Kurewa is to be in charge of the Conference Motor Cycle and the Conference Field Work budget. He is also to be in

charge of Conference Cultivation budget. We request BOFAC to authorize the transfer of the "Epworth Conference Cultivation" bank account, incorporating these accounts, from Rev. Murphree to Rev. J. Kurewa.

(b) *Deanship, Conference Students*: We concur with the recommendation of the Conference tutors that Rev. K. Eriksson be designated Conference Dean of students at Epworth.

(c) *Student's Practical Work*: The staff of the Epworth College recommended that, the Cabinet in consultation with the Epworth Staff would be free to appoint a Theological student to a circuit upon completion of a year of studies if it is felt that the student needs experience. He would be appointed under some experienced pastor and his remunerations would be paid out of Theological Scholarship Funds. This recommendation was approved by the Board on the Ministry.

(d) *Years at College*: We propose that the Course at Epworth both for the "A" and "B" streams be extended to a four year course. There will be a recommendation from the Syllabus Committee of the Theological Committee of the Church of Central Africa to extend the diploma Course to a four year course. We want to support this in the June meeting of the same Committee. We also think that the "B" stream at Epworth should follow suit. We want to bring this matter before the Theological Council and desire that our members present this at the next meeting of the Council.

(e) *Help given to Students from Epworth before moving to their New Appointments*: We authorize the Conference Treasurer to pay an allowance of £15 to each of our graduates upon completion of their course. This authorization is valid annually unless other instructions are given by the Board on the Ministry.

4. CONFERENCE MEMBERSHIP TRANSFER:

It is moved that Frank Messenger after his transfer to the Rhodesia Annual Conference, be placed in the Course of study for admission into full connection. Further, we recommend that the Conference tutors at Epworth evaluate his credits and direct his studies as outlined in the Discipline.

5. OMISSION FROM APPOINTMENT:

It is noted that Dr. M. Culver should have been listed under Special Appointments in the 1967 *Journal* as Dean at Asbury Theological College, Willmore, Kentucky.

6. REPORT FROM EPWORTH THEOLOGICAL COLLEGE:

Epworth Theological College, in spite of many problems and difficulties, has had a vigorous and happy year. The most significant changes have occurred in the area of staffing.

(a) *Staffing*: In August 1967 the College welcomed Rev. John Kurewa to the staff as a tutor. John had obtained his B.D. at Garrett Theological Seminary in Evanston, Illinois. He took over the Old Testament teaching vacancy left by Rev. Neill Richards of the United Church of Christ who was deported in April. This year he is teaching homiletics and taking care of the Field Work as well as many other responsibilities for the College.

Rev. Tom Curtis filled the Old Testament vacancy from April until Rev. Kurewa arrived in August as an added responsibility. The College greatly appreciated Rev. Curtis' contribution.

Also in August the College had the happy privilege of welcoming Rev. and Mrs. Kare Eriksson back to the Staff. Although Rev. Eriksson, after four unsuccessful operations, lost his sight, he has assumed a full teaching load as well as taking over as Dean of Students, a vacancy left by Dr. Marshall Murphree, who has now been seconded to the Univ. College of Rhodesia.

The College was sorry to lose Dr. Murphree to the Sociology Department at the University College of Rhodesia as he was a valued member of staff. However, he has been replaced by Dr. Maurice Culver. Dr. Culver is handling the heavy responsibility of the College library as well as teaching. Mrs. Culver is conducting the College Choir.

Rev. Ernest Bjerkerot is continuing on the staff this year and Mrs. Bjerkerot, besides teaching in the women's programme, operating the Clinic very effectively.

Miss Pat Fulmer has been added to the staff as administrative assistant. She is teaching English to the women as well as psychology to the theological students.

Other members of the staff include two from Synod, one

of whom is serving as Principal, and one staff member from the Lutheran Church.

At present Epworth has seven tutors but by 1968 (September) we hope to have eight—the latter being sent by the Synod.

The need for expansion of staff lies in the great number of students (42) this year and partly in the widening of the syllabus. The time available for teaching is 25 hours per week and in 1968 there are three B streams and 2 A streams, but in 1969 there will be three of each.

(b) *Women's Certificate Course*: The staff wives are continuing to assist the women in assuming their roles as ministers wives and leaders in their communities. Besides academic work the women are also doing homecrafts. In spite of this expanded programme for women they have continued with their Rukwadzano which they have vigorously maintained together with class meetings.

In order to give the wives an opportunity to get this training, a nursery teacher has been appointed who looks after the students' children for the major part of each week-day and a creche for babies is provided from 8-11 a.m.

Almost all the wives have taken advantage of the offer of receiving some academic help through one of three sets of classes meeting for three hours. Monday to Thursday (Std. IV, Std. VI and J.C.). In addition to receiving help in homecraft on Friday, they have been studying such subjects as arithmetic, English History, Geography, health science and Bible Knowledge during the other four days of the week.

One grave difficulty which must be faced in the future is the need for a qualified staff of teachers among the staff wives and the services of a full-time woman worker to handle this programme. The Theological Training Council has accepted in principle the need for such a worker. The Board of Mission is willing to make some money available to undertake such a programme as soon as a suitably qualified woman worker can be appointed on a full-time basis.

(c) *Practical Difficulties*:

(1) *Student Housing*: During the the year an appeal was made to the participating churches for help with student

housing. Through the generous help of the Lutheran Church £2,000 and our church £1,000 a start has been made, and the three houses are now occupied. However, with the great need to increase our student body in order to train more ministers for the Church in Rhodesia, we shall need additional student houses.

With an increase in staff, there is also a need for a new Staff House by September, 1968. Our Church has been asked to provide one-half of the cost or £2,500 which is one of our quadrennial askings for the next two years.

(2) Electricity-There is a very great need to enlarge our electrical scheme by transferring some of the lines to a domestic tariff. At present this problem is in the hands of a contractor who is working out a scheme to prevent overloading. This is necessary due to the great increase in number of students and staff.

(3) Water: The College is facing a very critical water problem. The first major problem is the low water level in the borehole. The storage tank erected some years ago is inadequate as well, and a new scheme is absolutely necessary for the continuance of the College. Investigations are underway to try to correct this problem also.

(d) *Medical*: The Clinic, which has been under the care of Mrs. U. Bjerkerot, a trained nurse, is open four days a week and also cares for emergencies. As a protective measure vaccinations have been given to all resident children against small pox, whooping cough, diptheria, tetanus and polio. The eyesight of both the children and the wives is watched closely.

(e) *Night School*: This continues in evenings to operate from Monday to Thursday. Arrangements have been made with the nearby Epworth Mission so that during 1968 they are responsible for all the approved teachers. The direction of this work is under the supervision of the Synod member of our Staff, J. Dabengwa.

It is good to report that there seems to be a very strong and growing ecumenical spirit at Epworth.

At the present time four churches are participating in staffing as well as in sending students to Epworth: Methodist (UK) and (USA), United Church of Christ and Lutheran.

This year should also see an expansion programme under-

way—the first structure being the office block and the others a Nursery School, a classroom block (for the women's work primarily), a duplex for two persons, and a Staff.

7. MINISTERIAL REFRESHER COURSE:

A month's refresher course shall be given in July at Old Umtali to a group of Conference ministers selected by the Board of Ministry after consultation with the cabinet.

The recommended subjects to be taught are New Testament (1 Corinthians), Ethics, Worship, and Homiletics. Additional lectures (one day) will be given in Student Work, Stewardship, Youth Work, Pastoral Counseling, Finance, and Urban and Social work. The Epworth staff and some of the Conference workers will be used as tutors. Weekend experiences of practical training shall be arranged by Rev. C. Miller.

A neighbouring minister shall be asked to provide pastoral care to the other circuit while its minister is at the refresher course.

8. THEOLOGICAL COMMITTEE:

Rev. John Kurewa and Rev. Kare Eriksson were elected by the Board of the Ministry as representatives from our church to the Theological Committee of the Churches of Central Africa for 1968-69.

9. REV. D. MUSHAPAIIDZE:

Having received an application from Rev. D. Mushapaidze, we recommend that he be reinstated as a travelling elder of the Rhodesia Annual Conference.

Ngariende

(Daily Proceedings Nos. 70, 72)

A. ACTING EXECUTIVE SECRETARY—O. Stine

When we took over this task from Rev. Griffin after last Conference it was only to keep the books until Dr. Culver arrived, who at that time, was appointed as Executive Secretary when he arrived on the field. Unfortunately this appointment never materialized and I have continued to act for the whole year. This has been most unfortunate because I have not had the time to devote to this most important work. My own efforts were confined to one trip to Bulawayo during Holy week where Mrs. Stine and

I spent three wonderful days with Rev. S. Munjoma and his congregation.

The Conference year began with Rev. Martin Chiza and Rev. Daniel Makuto as Conference Evangelists. In January Rev. Chiza was appointed to the Mrewa East Circuit. No one has taken his place as of this date. I shall not elaborate on the work of these two men as their reports are before us.

The Church Extension programme has been confined to existing work and there has been no out-reach to new fields. There has been some difficulty in obtaining leases for our sites in Chesa and I am not certain at this writing if we have received them. The work at Dendera is developing rapidly under the capable supervision of Mr. and Mrs. W. Finster. A copy of their report is in the hands of our Secretary.

This year we have received from the churches of the Conference £103-13-5 in Ngariende offerings. This money has been used to help supplement the salaries of some of our workers.

The Ngariende Board must take a careful look at the Evangelistic needs of our Conference. We must take a more careful look at the needs in our urban areas where we have hundreds of people waiting to be evangelized. It is impossible for our pastors to do justice to this work unless they have help. Maybe they should concentrate their efforts to our city circuits rather than on a Conference wide basis.

It is our hope that we will come up with some proposals at this Conference that will strengthen our present church and the same time reach out to the unevangelized.

B. NGARIENDE OFFERINGS (4 May 1967-7 May 1968)

Nyanyadzi	£ 1-10-0
Maranke Central	14-0
Marenke West	2- 9-3
Mutambara Centre	9-13-5
Zimunya South	4- 0-0
Umtali Hilltop	9-10-0
Inyanga	4-13-3
Honde Valley	3-17-4
Nyakatsapa	5- 3-0

Nyamukwarara	1-14-7½
Mundenda-Penhalonga-Odzi	6-18-3
Gandanzara	3-10-0
Chiduku South	1-19-3
Makoni	2-17-11½
Dirimiri	1- 6-0
Rusape-Railway	3-9-11
Headlands	6-12-1
Bulawayo	1- 7-8
Mrewa Centre	13-16-0
Mrewa North	4- 0-0
Uzumba	1-13-2
Nyadiri Circuit	15-0
Mtoko East	5- 0-0
Mtoko North	1- 8-1
Area C	2- 0-0
Chikwizo	12-6
Individual Gifts	3- 2-6

TOTAL	£ 103-13-5
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C. EVANGELISM SOUTH—R. M. Chiza

The Lord Jesus Christ said, "Go ye unto the whole world, Preach to every creature." Mark 16: 16.

Dr. D. L. Moody tells a legend that one of the disciples of Jesus asked, "Lord shall we preach to the man who spat on you?" Jesus said, "Tell him that I have forgiven him already." "What about the soldier who pierced your side?" Jesus said, "Tell him that I want him to be a Christian soldier." "What about the crown of thorns?" The Lord said, "Preach the Gospel to every sinner-under the cross, all shall be saved."

I thank God for the opportunity to work in Evangelism for 1½ years. I have seen people praying, weeping, repenting, and finally testifying that He is now in my heart, Praise the Lord, Hallelujah Amen! Amen! He liveth, He hears those who seek Him by heart. I have travelled to Mutambara, Zimunya, Mutasa, Makoni, Chiduku. Evangelising only in some places in Maranke and Mtoko and Mrewa. I have seen people jumping and laughing in salvation.

Evangelism is the source of power to our church. To

disvalue it is to weaken the Church or to cripple it. The hearing of the word of God awakens individuals, communities and nations into new people separated from this world.

The closing of O.U.B.I. i.e. Evangelist Training is another way of reducing the source of power. Epworth Collenge alone cannot produce enough workers for the vast areas.

I am seeing a knife in the Conference, lifted up to cut Evangelism down. May God forbid this. Let the Gospel of Salvation go forward without hinderances. We ought to have our representatives in S.R.C.C. committee on Evangelism to help in one United force of the mighty Gospel to this country and the world at large. We ought to have our representatives in S.R.C.C. Bible Translation to produce good translation of the Bible. Let His hand crown up our new year in Evangelism. . . . A M E N.

D. DENDERA METHODIST DEVELOPMENT—W. Finster

Through the concern of many within the Rhodesia Annual Conference, and because of the cooperation and interest from without the Conference, the Dendera Methodist Development programme which has been in the planning stage for several years, now is beginning to take shape and become functional in Area C.

To date, three buildings have been completed, and two others are well under way. The warehouse, missionary dwelling, and an employee's house, have been finished, and the clinic and nursing orderlies house will be ready for use in the near future.

A pastor's house, a staff house, and multi—purpose building will follow, and this should complete the buliding programme with the exception of a church, which we hope to build only as a part of a community project.

In August, 1967, the District Commissioner in Mtoko presented the District Superintendent of the Mtoko-Nyadiri District with a lease for 100 acres at Dendera Dam, which is about 8 miles from the border post at Nyamapanda. Soon after, the surveying and preliminary work was done to get this important work underway. The emphasis during this initial phase has been on the building programme, but by necessity, many people have been treated medically at Dendera, and others who were seriously ill were taken to

Nyadiri Hospital. Regular church and M.Y.F. services have been held in the shade of a tree, and the potential for a fine vigorous church is very apparent.

During the Christmas seven-week holiday for students, a student from Epworth Theological College and one from the Nyadiri Teacher Training School worked at Dendera. Through their efforts 162 boys and girls who have been bypassed by the regular schools were given training in reading and writing. The response from these young people was wonderful to see, and when possible, further work will be done with them so that they might be able to make a more positive contribution to themselves and to the community in which they live. In addition, during this holiday period, an active and quite successful evangelism campaign was carried out by our students.

To facilitate the work at Dendera, the Board of Finance and Coordination established a committee consisting of the Nyadiri Medical Superintendent, the District Superintendent, two evangelists of the area, two local people, and the district missionary, to jointly plan the development of the project. This committee has been an important factor in the planning and operations of this rural out-reach venture. In addition, many Laymen and pastor have indicated an interest in making themselves available for short-term projects from time to time. The interest and cooperation shown has been very gratifying.

The challenge to the many people of Ngarwe, Mkota, Mudzi, and Chikwizo, to help themselves is still an important one. It is the hope and prayer of those working close to this programme that this Conference will continue to show concern for the peoples in the remote rural areas by reaching out to extend a helping hand to those who need it so badly. It is also recommended once again that every effort be made to ensure the continuity of the work now started at Dendera, in so far as it may be possible.

As we approach the end of this Conference year, we thank God for the support and encouragement received from those within the Conference and from many in America who have actively given of their resources both financial and spiritual, that others who are less fortunate may have a better way of life. Furthermore, we look to the

coming year with the hope that a team effort may produce concrete results which will bring a more abundant life to those to whom we minister and will find favour in the sight of God.

E. EVANGELISM NORTH—D. Makuto

Jesus said, "As my Father sent me into the world even so have I also sent you into the world." It is the outcome of true spiritual vision that sees a lost world as Christ saw it. The called ones are those who have ever heard God saying, "Who will go? and have answered, "Here am I, send me."

We are called to evangelize, to teach, and to heal. If Education, Industrial and Medical work take the first place our days of the Evangelism mission will end in a spiritual failure. The Bishops of the Methodist Church in 1824 said, "If Methodist gives up the doctrine of entire sanctification, it will be called a dead letter. The aim of the Methodist was to raise up and preserve a holy people.

Jesus prayed for His disciples that they might have a personal cleansing from sin in order to have a holy life. In my Evangelism campaign I dealt with freedom from sin, which was my motive and goal of work with Him.

1. Firstly, I preached for repentance and confession of sins through the blood of Jesus.
2. Secondly, blessings, justification, new birth and assurance.
3. Thirdly, blessings, cross, and regeneration which means acts of recreating from sin to a spiritual renewing power through the Holy Spirit.
4. Fourthly, sanctification (holiness) without which no man shall see the Lord.

It is my greatest conviction that Evangelism will be promoted even to a higher scale as it assists in winning people to Christ. Many people in the rural areas as well as urban need full evangelistic work. May the Lord bless His work so that it spreads far and wide.

E. MT. DARWIN AREA—A. Matambanadzo

Our Lord commanded us to baptize and keep the sheep. In Darwin we have six preaching places. The results are not quite good yet in these places. The people are handicapped by worshipping of ancestors spirits. We are looking

forward for a site to build our church at Mt. Darwin Township. We hold our services under a tree. Our M.Y.F. is growing fast.

People are hungry and thirst for the Gospel in Darwin. We believe that working with God in this area we will win the battle in future.

F. MANGULA—Enoch Chieza

We of the Mangula Official Board in Harare Circuit wish to extend our most hearty thanks to the Board of Evangelism through the District Superintendent (Rev. D. Chikosi) Mrewa District, for sending us the Servants of God Evangelists Mr. and Mrs. Peter Masango. We have gladly received them and pray God's blessings upon them as they move and serve this congregation.

We wish to reiterate our request for a Church Building financial help here at Mangula. We wish at the same time to report that the congregation at its first attempt collected the sum of £67-10-0 and are still expecting more contributions from the members of the Church. The Church site has already been allocated to us.

G. RESOLUTIONS

1. The Board of Ngariende and Church Extension is seriously disturbed by the apparent failure of the cabinet to maintain this programme by the appointment of personnel to head Evangelism. We therefore recommend to the Conference that it instructs the cabinet and BOFAC to give the priority to this programme in the matter of appointments and budget.

2. We draw special attention to the need for Evangelistic work in our urban areas and that appointment of a missionary minister be made to evangelize the whites as at Rusape with more revival meetings in both rural, urban and remote areas of the Conference.

3. We request the cabinet to appoint the personnel to study the church growth in our conference and not to rely upon the statistical report only. We wish experts in this field to visit our Conference from overseas.

4. We recommend that Ngariende money be taken by local churches.

5. We recommend that Ngariende Sunday be August 4, 1968.

Old Umtali Biblical Institute Study Committee (Daily Proceedings No. 110)

The Committee met at Old Umtali on March 18, 1968. The Committee recommends that the name be changed to *Old Umtali Conference Centre* and that the Centre be used for Pastors' School, committee meetings etc. It also recommends that a new ablution block be built to accommodate both men and women so a fuller use of the facilities may be realized.

D. Mudzengerere, G. Fleshman, O. Stine.

Pensions And Conference Claimants (Daily Proceedings Nos. 108, 123)

The Board of Pensions met and reconstituted itself during Annual Conference. Rev. K. Eriksson was elected interim chairman and Rev. N. Dikanifuwa interim secretary.

Within three weeks from the closing of Annual Conference a meeting of the Board of Pensions will be called to act upon the following items: 1. To follow up the complete decisions reached regarding the Ministers' Pension Fund by the 1966 Annual Conference. 2. To consider the request from retired ministers for additional assistance. 3. To consider the proposal to create an M. J. Murphree Pension Fund. 4. To discuss the Conference Treasurer's report on Pensions. 5. Miscellanea.

Resolutions (Daily Proceedings No. 124)

1. We regret the absence of Bishop and Mrs. R. Dodge and appreciate their greeting to us. As this is the last year of Bishop Dodge's twelve years of service, we wish to express our profound gratitude for these years of creative leadership, and his faithfulness during the frustrating years of separation from us.

2. We were concerned to hear of the illness of Bishop

N. S. Booth. We are reminded again of his outstanding leadership of this Conference in former years. He is very much in our prayers during this period of physical suffering.

3. We appreciate very much the warm and efficient leadership of Bishop E. Zunguze of the Mozambique Episcopal Area. We ask him to carry our greetings with him to our neighbouring Conference.

4. We were challenged to think deeply, to love profoundly, to live fully by Dr. M. Culver during the daily devotions. We have been inspired to go back "into the world" and live as "the man next door".

5. We wish to thank all of those who have provided music for us during this Conference session. We are especially grateful to Mr. Daniel Kasambira and the Hilltop Choir for their contribution to our worship.

6. We wish to thank the District Superintendent of the Mutasa Makoni District, the pastor and members of the Ehnes Memorial Methodist Church for generous and efficiently organized hospitality.

7. We very much appreciate the hard work done by the secretary, his assistants and the typists.

8. We accept happily our new title, as the United Methodist Church, in the hope that the union which the new title indicates will strengthen and deepen the faith and witness of our united church.

9. We received with gratitude the pins brought to us by Rev. J. Kawadza from our brother ministers and laymen in the United States. We are especially grateful for the opportunity given to two of our laymen to visit the United Methodist Church in the United States.

10. We are grateful to Chief Marange for the generous gift of £7-0-0 to the work of the Babyfolds at Old Umtali and Nyadiri.

11. We enjoyed the comic dramatic production directed by Mr. J. Muteiwa "Vhirinizhu" for the Bishop's reception.

12. We wish to express our gratitude to Father M. Traber of the Mambo Catholic Press in Gwelo for high standards he held up for the Christian Newspaper in his address at the occasion of the 50th Anniversary of *Umbowo*.

13. We wish to thank the Rev. H. Chikomo for his presence

and address at the occasion of the dedication of the new Old Umtali Maternity block.

14. We wish to give special recognition for the many years of dedicated service of Rev. and Mrs. E. Jangano on the occasion of their retirement from active appointment. We will continue to look to them for guidance and inspiration.

15. We wish to state our appreciation for the services of Rev. and Mrs. Bjerkerot, Rev. and Mrs. J. Kaemmer, and Dr. M. Nelvig on the occasion of their leaving for furlough. We also wish to state our appreciation to the A-3 workers, Mr. T. DeWolf, Mr. P. Reese, and Mr. V. Warman who are scheduled to leave for furlough later this year.

16. We deeply regret the absence of Rev. and Mrs. H. Griffin during this first Annual Conference after their deportation. We appreciate their greeting to the Conference.

17. We are deeply grateful to the North Alabama Conference and to the family and friends of our late beloved Rev. M. J. Murphree for the offer to establish a memorial pension fund of \$50,000 for the Rhodesia Annual Conference.

Rukwadzano BweVadzimai

(Daily Proceedings No. 81)

For several years the R.R.W. has been a member of the World Federation of Methodist Women. In the last few years we have been recording our membership and to date it is approximately 6,000. Some circuits have not yet reported their membership. Of this number only 55 are wives of ministers. These figures show the amount of support the members are giving to the ministers' wives.

Evangelism is the main work of the R.R.W. This is a planned project. Instructions are being given during one session. The following week small groups go to the homes of people who do not attend church and the backsliders. At the third week's session a report is given on the progress that was made. Our work of evangelism reaches to the churches. In many areas ecumenical services are held once a month and in other places rich revival meetings have been held. In one church two Roman Catholic women joined

our church and then our R.R.W. In their testimonies they praised God by themselves. The R.R.W. has won many people to Christ. From Nyanyadzi to Chikwizo, from Kariba to Bulawayo, there have been about 100 converts.

A new outreach in our programme planning is our community service to young girls class. The women teach them sewing, crocheting, and knitting. At the close of the session there is a worship service. These activities are well attended and popular with our young girls.

The R.R.W. has found many ways in which to serve the churches of the circuits. It was reported that a total amount to £262-3-8 was given for the sick, orphans, needy and church projects throughout the Conference. Money has been given to ministers to help with their travel and salaries. Sunday School lesson books have been bought. The Vabvuwi and a few teachers have been given money. One group paid for the paint of the church, and another group kept a mentally disturbed child for five months. The R.R.W. can always find food for the hungry.

Church leaders have expressed their appreciation of our professional women. Female nurses, teachers, and doctors are praised for their practice of Christian faith in their various units of service. We in turn wish to thank the twenty missionary women who are very faithful in serving the R.R.W. in various ways.

Dumba: The Annual Executive of R.R.W. met at Arnoldine April 24-26. The meeting was led by the chairwoman of the Northern Section, Mrs. Mudzengerere. She was assisted by the chairwoman of the Southern Section, Mrs. L. Zimonte and other officers. Morning prayers were led by Mrs. T. Marange and Mrs. S. Chieza—retired ministers' wives. The faith of our older women strengthened us for the year ahead.

The Dumba asked these two women plus several others who helped start the R.R.W. to write a history of our organization. The Committee members are the Mrs. Chieza, T. Marange, E. Munjoma, Jangano, Machiri, Mandizera, Mandisodza, Mudzengerere, and Zimonte.

We are grateful to the Board of Missions for the financial help given to us each year to hold a Leadership Training

Institute. We have grown in ability and in spirit through these trainings.

RESOLUTIONS

1. The women are very concerned about provision of education to their children and are especially worried about young children who cannot find places in Secondary schools. A letter was composed and sent to the Ministry of education.

2. We deplore the excess use of hosho and ngoma by the congregation. We recommend to the Worship and Music Committee that choir leaders be instructed to teach the proper use of these.

THE RUWADZANO TREASURER'S REPORT

Rupawo	£ 676-16-10
Pins	12-16- 0
Books	1-10- 6
Ma Pennies	12- 5-10
	<hr/>
	£ 703- 9- 2

EXPENDITURES

Officers	£ 35- 5-11
Nhumwa	2-16-11
Wapangi	6-12- 0
Pins	87- 0- 0
	<hr/>
	£ 131-14-10

BALANCE

	£ 703- 9- 2
	- 131-14-10
	<hr/>
	£ 571-14- 4
Bank statement shows	£ 3,411- 2- 6
	571-14- 4
	<hr/>
	£ 3,982-16-10

Rural Work

(Daily Proceedings Nos. 82, 93, 100)

A. ORGANIZATION

1. A Conference Committee on Methodist Rural Work shall be formed, which shall include in its functions those formerly carried by the Agriculture Committee.

2. The membership of the Methodist Rural Work Committee shall be composed of fourteen members as follows: the Land Agent, three representatives of local agricultural committees (Mutambara, Nyadiri, and Old Umtali), the Field Treasurer, two representatives from BOFAC, the chairmen of the Farm Executive Committees at Arnoldine and Nyakatsapa, and five elected by Annual Conference (including two women who are active in rural women's work).

3. Membership of the divisions under Methodist Rural Work would be composed of M.R.W. members or their appointees.

B. AGRICULTURE

1. *Mutambara Farm Report*—Valjean E. Warman

Accomplishments during 1966-68—560 bags of wheat produced, one fishdam constructed, 74 tons of fertilizer applied to the soil, four miles of fencing built, £4,00 paid in salaries, 37 school boys being assisted to continue their education by working on Mutambara Farm and by studying through night school and correspondence. An African-European cattle sale will be held on 22 May, 1968 at the Centre.

Present crops include 30 acres of cotton, 50 acres of soybeans, 10 acres of groundnuts, 10 acres of mangoes, 12 acres of oranges and guavas, 10 acres of maize, and 4 acres of vegetables.

Ten African farmers have copied the method used by Mutambara Farm to fatten mature oxen with ground maize stover, maize, and protein.

The beef herd numbers 127 and the dairy heard numbers 24. Plans are to plant more of arable land to grass the number of cattle while adding manure and humus to the soil so that after the grass is ploughed under the soil greater yields can be attained at less cost for fertilizer. This will

also require less labour and management which might allow the Farm Manager to spend part of his time assisting other African farmers in the Conference.

2. *Old Umtali*: Following a number of recommendations made by the Agricultural Committee in previous years the following recommendations have been fulfilled at Old Umtali:

Beef Cattle: The Old Umtali boarding departments bought a herd of 50 beef cattle. It is hoped that after a few years the project will support itself and even help to cut down the meat bills of the two boarding departments. This will also supply more manure for gardening and other crops.

Fish Farming: Three fish dams were built with the help of the Conference Land Agent, Rev. L. Blomquist. One of the three dams already has some fish. We are now catching some fish from the first dam into the other two dams. We hope to start catching fish for food in our boarding departments next year 1969.

Pigs: We have started to keep pigs at the other end of the fish dam in order to make it a full self-supporting project.

3. *Other Mission Farms*: I went to Arnoldine Mission Farm with the Land Agent and did see quite a lot of improvements. The Agriculture Committee asked him to prepare an overall report covering most of the improvements done in mission farms.

D. J. Maenzanise, Chairman

C. LAND AGENT AND STEWARDSHIP PROMOTION

The idea of Christian Stewardship has taken on new dimensions. We have mostly been linking together Stewardship and Church finances and stopped there. I believed that Christian Stewardship is the image of Christ to the 20th Century people, where He moves among the crowds in ghettos, slums and suburbs, among young people, dissatisfied with what we think is good for them and without taking them into the planning of the future as He walks along the country roads, involving himself in the daily struggle of the reserve farmers in their battle with hunger and poverty.

Who creates that image of Christ in today's situation? We as Christians in the way we deal with our neighbours, in the way we carry-out our duties at our places of work, and the way we present Him in our homes. Christian Stewardship means that we move the Church pulpit right into the middle of a confused country's problems and struggles. Christian Stewardship means that you and I present to the world through our daily life the Christ we believe in to be the Saviour of the World, and the One who brings peace eternal.

I think that the small congregation at Marara has started to see this fact and to understand that Stewardship is life itself. I think they have come to understand that where He finds willing hearts He makes resources available. Their old Church looks like a new Church today, and as they go on working together, their Church is going to be more and more a part of their lives and a strong witness to their community.

With our new school-church and social hall building at Penhalonga the group there is trying another way of Stewardship at work.

In faith they have gone ahead with their programme. Many difficulties are still to overcome but they are learning to put faith to work. My work as a Land Agent has in this way become an integrated part of the Stewardship promotion work and will be more so in the future. The Arnoldine Community is gradually growing in the idea of how a Community can be knitted together and share the development which will benefit everybody. The irrigation schemes, of which one will be ready at the end of this month, will surely change the possibilities of the community. We hope to have the second one in operation before the end of the year.

At Nyakatsapa we have just got two irrigation schemes approved by the Water Court and work will begin on them in June. The success of these schemes will depend largely upon how the idea of Stewardship will be put into action. A Community-committee has been appointed by the Church at Nyakatsapa to develop a community centre serving the whole surrounding area.

Another report will be presented after this, asking for

your official approval of the Methodist Rural Work Committee.

Let me end my report with a strong plea to the Conference to take a hard look at all its programmes and study them in the light of Christian Stewardship.

1. Once a month, the Ministry of Church should be focused at the Stewardship of the Church.

(a) The minister should that Sunday preach about "What is Stewardship and its implications on our lives".

(b) One layman should give a little speech on how the Christian Stewardship effects his life.

(c) The treasurer should give a report of the state of the Finances.

2. We should carefully study the report of the Statistician. His figures reveals to us if we have a victorious Church or one which makes a distinction between Sunday religion an empty show during the week.

3. We should carefully study the report of the Conference finance committee and we should be aware of our responsibilities, that money is used wisely.

4. One of the most urgent social problem today is the fate of our school leavers. We help to turn out big groups every year. What are we doing to find ways and means of work or further training?

(The Methodist Rural Work-Committee is trying out a few ways of which one is our tractor programme which will help some school leavers with their future as at the same time serve their farming community).

Most grateful to God and the Church for this opportunity to serve I pray for God's blessing over the Conference.

Lennart Blomquist

D. INVESTMENT PLANNING

1. A committee was appointed by the Consultation at its January meeting to investigate the organization of rural financing and development functions. Members in attendance were L. Blomquist, W. Finster, F. Messenger, and C. Zisengwe. It was recognized that three units are presently in existence, or in process of being organized, that operate in the area of rural finance and development: Methodist Rural Work (MRW), Credit Union, and Heifer Project.

Therefore the following members of those committees were invited and were in attendance: D. Maenzanise, W. Marima, and V. Warman (Credit Union) and S. Sisimayi (Heifer Project).

2. There are various sources of funds for rural investment and relief:

Meals for Millions Foundation, 1800 Olympic Blvd., Santa Monica, California.

Brot fur die Welt, Herrn Steinheil, 7 Stutigart, Germany. Christian Care (Christian Council Welfare, Umtali).

World Council of Churches relief work, including MCOR.

Heifer Project, Inc.

Board of Missions in New York: special funds for investment.

Credit Union funds to be solicited from overseas churches: up to £800.

Credit Union funds from local people.

3. The committee recommends that these sources of funds be administered through the following organizational structure (which includes certain operating functions presently under MRW and/or the Land Agent):

METHODIST RURAL WORK—Project Planning; Tractor Operations; Management Services; Relief Funds Administration; Overseas Investments; Credit Union; Heifer Project.

4. The proposed organization will provide the needed co-ordination for financing of rural projects. By having all rural financing and relief projects channeled through MRW, there will be no duplication of effort. Also, the most suitable type of financing for any particular need can be determined readily when all sources of finance are administered by a central coordinating agency.

5. The single most important factor in establishing MRW as outlined is that funds for rural financing and relief can be attracted that otherwise are not available.

6. The following LOAN POLICY for the *Credit Union* is proposed:

(a) *Amount of loans*: The normal requirement for a farm operating loan is estimated at £80 to £90. We suggest that a loan limit of £100 for any one borrower be set for

the Credit Union loan committee. Larger loans would require approval by BOFAC upon recommendation by the Credit Union.

(b) *Security for loans*: It should be our policy to take liens on all available assets, such as cattle and equipment. Stop orders should be placed on proceeds from the Grain Marketing Board, Cold Storage, and Farmers Co-ops. (See item H (2), below).

(c) *Term of loans*: In dry farming areas the harvest is about twelve months from the time of ploughing. The normal maximum loan term would be fifteen months. Other terms could be agreed upon to fit specific requirements, but not beyond twenty-four months without BOFAC approval.

(d) *Interest rates*: We propose scheduling interest rates the same as government farm loan rates. (L. Blomquist will investigate).

(e) *Credit investigation*: On all loans the recommendation of the local farm executive committee should be required. Other investigations of credit and character would be conducted as considered necessary.

(f) *Disbursement of loan funds*: No cash disbursements of loans should be made. The Credit Union would pay directly for purchases or services. Whenever possible bulk purchases would be made to take advantage of discounts.

(g) *Eligibility for loans*: Initially loans should be made available for farming only, and only for farms located on Mission land in areas where government loans are not available. This policy will be subject to review after operations are underway.

(h) *Follow-up on outstanding loans*: There must be specific assignments for follow-up of all loans. The local farm executive committee would be used primarily, with periodic review by the assigned member of the Credit Union (usually the Land Agent). Follow-up should verify the proper use of loan proceeds, the efficiency of farm operations (watering, weeding, etc.), and the authorized sale of farm produce.

(i) *Accounting*: Accounting will be done by a treasurer appointed by BOFAC. (This was done at the BOFAC meeting, January 1968.) The treasurer's responsibility should

include the disbursement of loans and the receipt of crop proceeds.

7. In regards to the Credit Union, the committee notes the following further considerations:

(a) The Credit Union would be composed of members of MRW, possibly all of them.

(b) All loan procedures and policies should be studied by local legal council to determine if the law is being complied with and if all possible precautions have been taken to protect the Credit Union's position in credit transactions. Legal assistance also will be required for drawing up loan documents.

(c) The greatest danger of financial loss to the Credit Union appears to be crop failure. A measure of protection is provided by government drought relief. Otherwise, our protection in the event of a poor or lost crop is additional collateral.

(d) It is essential that borrowers be made aware of the consequences of pledging assets as collateral. It should be stressed that loans must be repaid whether or not there is income from farm operations.

(e) As an agency of the Methodist Church, the Credit Union (and other MRW branches) will need to be mindful of the personal element in all transactions. Should the occasion arise where a loan is delinquent or in default, great care must be taken to protect the borrower's dignity and well-being. As Christian stewards we must consider the welfare of all persons involved in a loan, the borrower as well as those who have invested their savings.

(f) There is need for short term financing for church and school construction. Whether this could best be done through the Credit Union or through direct investment from overseas is not clear at this stage.

(g) Membership on the MRW committee and the Credit Union should be arranged to assure continuity of management from year to year.

Shona Language Study (Daily Proceedings No. 104)

The Shona Language Committee met twice during the

Conference year to try and solve the problems which resulted from the Conference and Cabinet action of last Conference. The action taken at the last Conference was to keep Nyakatsapa open as the language school of the Conference but at the same time the Cabinet removed the Director.

At our first meeting the Committee recommended that Mrs. Winnie Thomas serve as an interim Director until Cabinet makes a permanent appointment. As such she has directed the studies of the following Missionaries:

1. Attending language study at Ranche House College: Miss Margrit Brun, Miss Karin Christiansen, Mrs. Bernice Post, and Rev. Thomas Curtis.

2. Attending the Institute of Languages: Dr. and Mrs. John Buterbaugh.

3. Attending Nyakatsapa with an informant: Mr. and Mrs. Frank Messenger.

4. Missionaries who studied on the job: Mrs. Miriam Close, and Mr. Paul Reese.

There may be others that we do not know about.

Mrs. Thomas was given authority by the committee to experiment with many different organizations offering Shona Language Studies and thus the diversity of venue.

The care and maintenance and use of the buildings at Nyakatsapa were discussed and provision was made for their maintenance however, the Committee feels that Conference must decide the ultimate use of such buildings since the property belongs to the Conference. We have the following recommendation to make to the Conference.

RECOMMENDATIONS

1. The language Committee recommends that the buildings at Nyakatsapa be made available to Conference workers and their families for a rest and holiday centre. The following rates are suggested:

(a) *Economy rate*—(persons provide their own lighting, bedding and cooking fuel) 2/6 a day or 12/6 per week for a family.

(b) *Luxury rate*—Handigas for stove, Tilley Lamps, fridge and fuel for it, blankets, cooking utensils and dishes provided: 7/6 a day per single person, 10/- per family.

The responsibility for the care of this would remain with the language committee who would also continue to make it available for those missionaries who wanted to study language there. This should be reviewed by Conference again in 1970.

2. We recommend that Mrs. Thomas continue as the Director.

Student Loan

(Daily Proceedings No. 91)

It is pleasing to notice that the treasurer has done his best to keep the funds fairly high. After giving substantial amount of money to teacher training college applicants, we still have money to cater for urgent needs.

We are very grateful to those school Managers, Principals and pastors who did cooperate in collecting outstanding loans and sent them to the treasurer.

We wish to remind those pastors who have not sent collections contributed by all conference churches on September 24th 1967 to send money to the treasurer. The following churches have done their part: -

Ehnes Memorial—£5-13-6; Honde Valley Circuit—£1-11-3; North Zimunya Circuit—18-8; O'Farrell Memorial Church—£6-4-7 and Mutambara Centre—£1-18-2. WELL DONE!

We wish to set September 29th 1968 as a Student Loan Fund collection Sunday. Again pastors, Managers and Principals, your faithful assistance in forwarding the monies to the treasurer will be welcomed.

STUDENT LOAN RECIPIENTS FOR 1968

JANUARY LOANS:

(a) Nyadiri P.T.H. 1

Ephraim Machiweni	£ 20
Douglas Kasawayo	20
Edna Sanyanga	20
Mildred Kajama	20
Marjorie Mberi	20
Mildred Ziweya	20

Edward Senga	20
Dennis Chikosi	20
Peter Mutize	20
Joyce Chinawa	20
Clara Samu	20
Angelina Karumazondo	20
Enock Matemachani	20
John Kanjanda	20
Philip Masumba ..	20
Loice Muzvongi ..	15
Lawrence Chabvuta	10
Caleb Nasho	10

£ 330

MAY LOANS:

(b) Nyadiri P.T.H. 2

Achibald Mango	£ 10
Taylor Mbodza	20
Ernest Kuhlengisa	15
Robert Maringanise	15
Nesbit Mugadza	15
Cyril Bowa	20
Ethrome Makaza	20
Jessie Chigumira	10

£ 125

TREASURER'S REPORT

RECEIPTS

Balance brought forward—1967	£ 365-14-0
January-May 1968	255- 2-6

£ 620-16-6

PAID OUTS

January 1968 Loans	£ 330- 0-0
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Balance	£ 290-16-6
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£ 620-16-6

BILLS PAYABLE

(a) 2nd Term loans	£ 125-0-0
(b) Treasurer etc.	10-0-0
	<hr/>
	£ 135- 0- 0

RECOMMENDATIONS

(a) The committee recommends that the loan be given to T3 second and third year applicants only and not those doing the first year of training.

(b) Mr. J. Schevenius be reminded to raise funds overseas for the student loan fund pool.

NOTIFICATION

To all members and non-members of Conference: This is to notify you that there is still a large number of Student Loan recipients who have not yet made their loan payments. Will you kindly help us locate the following people whose addresses should be sent to the Student Loan Treasurer, Mr. James Makawa, Nyadiri Teacher Training College, P. B. 636E., Salisbury.

Conference Treasurer

Receipts and Payments Accounts for the Year ended 31st March, 1968

(Daily Proceedings No. 87)

A. RECEIPTS (Rhodesia Annual Conference)

CASH AT BANK 1st April 1967	£ 19,914-16- 3
Rhodesia Government Educational Grants	355,705-13- 5
Rhodesia Government Medical Grants	12,013- 9- 9
Interest received on behalf of Pension Fund	122- 7- 6
Assessments	10,065- 8- 1
Scholarship: Theological	897- 1- 8
Sundry (Managers' Fund, Episcopal Fund, etc.)	15,100-15- 2
Work Budget	66,340-10- 0
	<hr/>
	£ 480,782- 1-10

PAYMENTS

Government Educational Grants	£ 356,950- 0- 6
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Others: (Medical Grants, Travels, Salaries etc)	14,947- 9-11
Episcopal Fund	2,163- 9- 4
Work Budget	91,419- 8- 3
CASH AT BANK—31st March, 1968	15,301-13-10
	<hr/>
	£ 480,782- 1-10

B. PENSION FUND: Receipts

CASH AT BANK—1st April 1967

Salisbury	£ 438- 8-10
Kitwe—on Blocked Account	123- 6- 9
Contributions Received	562- 0- 0
INTEREST RECEIVED	
Zambia Local Registered Stock	83-11- 2
Other	605-17- 0
Rhodesia Annual Conference budgets	1,437- 0- 0
Gifts	132- 2- 0
	<hr/>
	£ 3,382- 5- 9

PAYMENTS

INVESTMENTS ACQUIRED:

Central Africa Building Society	
(a) Fixed Deposits	£ 1,400- 0- 0
(b) Savings Deposit Account	980- 0- 0
General Board of Pension	
Interest earned—capitalized	87- 9- 2
Bank charges	2- 3- 2
Pension Payments	576- 0- 0
CASH AT BANK—31st March, 1968	
Salisbury	129-15- 6
Kitwe—on Blocked Account	206-17-11
	<hr/>
	£ 3,382- 5- 9

PENSION ASSETS AND DEPT BALANCES

BALANCE AT 31st March, 1967	£ 16,248- 0- 6
Add:	
Contributions Received	562- 0- 0
Gifts	132- 2- 0
Interest Blocked in Zambia	83-11- 2

Interest credit by Gen. Board of Pension	87- 9- 2
Interest Received	518- 7-10
Rhodesia Annual Conference Budget	1,437- 0- 0
	<hr/>
	£ 19,068-10- 8

Deduct:

Payments during the year	576-0-0	
Bank charges	2-3-2	578- 3- 2
		<hr/>
BALANCE AT 31st March, 1968		£ 18,490- 7- 6

LAY WORKERS' RETIREMENT FUND

Receipts and Payments Account for the Year ended 31st March, 1968

RECEIPTS

CASH AT BANK—1st April, 1967	£ 1,218- 1- 9
Contributions Received	2,304- 7- 6
Interest Received	760- 0- 0
	<hr/>
	£ 4,282- 9- 3

PAYMENTS

Payments of members Benefits on withdrawal from Fund	1,066- 3- 7
INVESTMENTS ACQUIRED	
Central African Building Society	
(a) Fixed Deposits	2,600- 0- 0
(b) Savings Deposit Account	200- 0- 0
Post Office Savings Certificate Interest earned—capitalized	205- 0- 0
Administration Expenses	61-14- 9
Travelling Expenses	18- 3- 6
Bank charges	2-14- 9
CASH AT BANK—31st March, 1968	128-12- 8
	<hr/>
	£ 4,282- 9- 3

Assets and Debt Balances:

Investments: Fixed Deposit	
(a) Central Africa Building Society	£ 11,100- 0- 0
(b) Savings Account (CABS)	200- 0- 0
Post Office Savings Certificates	805- 0- 0
CASH AT BANK	128-12- 8
	<hr/>
	£ 12,233-12- 8

Note: Audit fee for professional services rendered:

(1) Rhodesia Annual Conference	£ 157-10- 0
(2) Lay Workers' Fund	84- 0- 0
	<hr/>
	£ 241-10- 0

I. C. Musamba, Conference Treasurer.

Trustees

(Daily Proceedings No. 109)

At the meeting of the Board of Trustees June 20th, 1967 at Arnoldine the Board was informed about the tax laws which require the Board as the responsible body for collecting the taxes to the Government. We decided to inform our tenants of the issue and come to an understanding with them for future payments. That has now been done. We also agreed that sons of parents with farm leases should have preference when the parents die, as long as the sons are acceptable to the Nyakatsapa or Arnoldine communities.

At the present the Board is working on a suggested Government scheme for Nyadiri Mission farm. The Government is proposing to us to change half the acreage at Nyadiri into an African Purchase area. According to information we should take the initiative of surveying the proposed land and sell it to African farmers when the scheme was completed. The supervising would be done through demonstrator from the adjoining African purchase area. We would like to get the opinion from the Conference before we take any further steps.

Vabvuwi

(Daily Proceedings No. 76)

A. SOUTHERN SECTION

Mark 1: 17: And Jesus said to them, "Follow me and I will make you fishers of men."

We thank God for this wonderful time to give again our Annual report. Looking back to the work of fishermen, we see that this is a group of men who said to themselves we want to do more for Christ.

1. *Annual Convention*: Our 1967, Annual Convention was held near Mupudzi River at Dambakurimwa, from July 7-10. We invited Rev. J. Chimbadzwa as our guest speaker. Though his sight is not clear, many people were won to Christ for the first time, and some gave their life for the second time when they repented from their sins because of Rev. Chimbadzwa's sermons.

We had a good number of M.Y.F. members who helped in group meetings, above all we thank the R.R.W. members for the wonderful spirit of cooperation which they render to our meetings always.

2. *The Work of Vabvuwi*: To visit the sick, to sympathize with those whose relatives passed away, to visit the sick people in the hospitals, to help build churches, visit the orphans and build houses for the old people who are unable to do it themselves. We do this work with our money and with our hands. Money which was spent for all this was not properly recorded but some circuits did a good job and spent £56-8-3.

We thank God in leading Vabvuwi group to go as far as P.E.A. for missionary work. We invite the whole Church to participate and encourage Vabvuwi to do more work of this nature. We surely see the need of going out with the work of God to many hungry souls around us.

3. *Dumba*: Vabvuwi South Dumba was held on April 19-20 at the Methodist Christian Centre. We were honoured by the presence of the Umtali South District Superintendent, the Rev. C. Miller. He spoke to us about the role of Vabvuwi in the Church, that Vabvuwi can be a helpful group if it can invite its young people to join as fishermen. There are so many young people who have good ideas to win people to Christ only if they are given chance to be members.

The meeting was inspired by his words of wisdom and said we wish all our District Superintendents and Pastors to have such spirit of trying to help Vabvuwi to get along with their work and because all D.Ss. are leaders of Vabvuwi and should not neglect their work. We invite all those with good helping words like that of Rev. C. Miller to come closer to the work of Vabvuwi and really work together in good spirit.

4. *What We Expect to Do:* (a) We will soon visit *Mukuwapasi Clinic* near St. Faith Rusape with a small gift of £5-0-0 just to thank God for the wonderful work which His people are doing.

(b) We are going to work hard this coming year in seeing that the work of the orphans is put to our Top list for our assistance.

(c) We are going to give to you for your approval our Constitution book which was revised recently.

Our Annual Convention will be held at Nyatande in Makoni Reserve from July 4-7. We invite your prayers that God may pour His blessings. Hope to have guest speakers from other churches and within Conference.

B. NORTHERN SECTION

We thank God for the wonderful work being performed by the Wabvuwi of the Northern Section of the Conference. The Wabvuwi are constantly receiving the power of the moving Spirit which is enabling them to go about preaching, visiting the sick and sympathizing with those in sorrows.

When chief Gandanzara felt sick we sent our men to pray with him and gave him a blanket.

We sent our men to the following places for preaching: Wills Farm near Shamva, Mukota and Mount Darwin and the sum of £5 was spent for this book.

We gave out a sum of £44-10-0 as help for the building of the following churches: Mabvuku, Nyamutumbu and Inyagui.

We helped the sick and those whose relatives passed away with a sum of £58-3-2.

Our 1967 annual convention was held at Mtoko-Nyadiri Camp Ground on the 28th of September to 1st October and our executive meeting at Mrewa Mission on the 23rd of March 1968.

We are encouraged in our work by the way our people are getting spiritual help. This year we had 22 members added to our group.

We are very sorry to announce that two of our faithful fishermen passed away this last year. They are Daniel Manayarara and Solomon Gowe. They are all of Mtoko-Nyadiri District.

The money in the bank is £151-13-6.

C. JOINT REPORT

We thank God for enabling Rev. J. Kawadza to go overseas. He brought us good news and a goodwill gift from our Methodist friends. This shows that there is a strong link between the Rhodesian and the over-seas' fishermen. And also we thank the overseas fishermen for their wonderful spirit of sharing with us this symbol of love.

This came to us as a surprise after so many years of requesting to go overseas. It gives joy that we also are going to send our representatives to learn how other people are working to help their fellow men in spiritual needs and church support.

Women's Work (Daily Proceedings No. 62)

A. COMMITTEE ORGANIZATION

The Board of Finance and Coordination, in accordance with the recommendation of the 1968 Consultation, appointed the following special committee on Women's Work: Dr. E. Mutasa (Convenor), Mr. R. Chimonyo, Mrs. D. Chikosi, Mrs. G. Kapenzi, Mrs. L. Zimonte, Mrs. E. Miller, and Mrs. S. Dangarembga. Invited as advisors: Mrs. M. Blomquist, Mrs. B. Jambga, Mrs. J. Chitombo, and Mrs. M. Mudzengerere. Those elected officers were Dr. E. Mutasa (Chairman), Mrs. E. Miller, (Secretary) and Mr. R. Chimonyo (Vice-Secretary).

B. RESPONSIBILITY

BOFAC (Minutes, 5 Feb. 1968) requested this committee "to submit a detailed report to the Board of Missions and the Rhodesia Annual Conference setting forth a wide variety of suggestions for women's work as related to Sunnyside, Leadership Training, and Women's Training Centres." Leadership training was defined as training to improve one's condition in such a way that those learning could in turn help other women. The committee considered two groups: (1) Leadership training with £3,571 (\$10,000) available, and (2) Women's Centres with £8,965 (\$25,00) available.

C. LEADERSHIP TRAINING PROPOSALS

1. Training of directresses and matrons for proposed hostel in Salisbury and the present one in Umtali. This could include training for the head of any institution at a mission centre.

2. Travel for nurses who could be accepted for overseas study.

3. Overseas training for women whose husbands go overseas for degrees, providing such women qualify for further study.

4. Training of women for extension work like Mrs. Chitombo is doing such as literacy, women's clubs, and promotion of women's arts and crafts using indigenous materials. (Courses are available in Rhodesia and Botswana).

D. WOMEN'S CENTRES

1. Sunnyside—It was recommended that Sunnyside be developed as an Industrial training for women. It was recommended that it be a Homecraft School with the following courses:

a. A two year Domestic Science and Homecraft Course for post Form IV, J.C. and Std. VI girls.

b. One year course in dressmaking and tailoring at a commercial level.

c. Short term courses for women in the following fields:

1 Secretarial

2 Home management (Budget)

3 Child care and child psychology

4 Interior Decorating

5 Window dressing

6 Beauty Culture

7 Crafts such as glazed pottery and basketry

8 First Aid

9 How to teach adults, how to conduct meetings, and to train youth leaders

10 Nutrition

11 Citizenship Training

2. Domestic Science teacher in the following categories:

a. Umtali Teacher Training College—a two year course for post Cambridge (12th grade). This qualifies students

to teach in the new Junior Secondary Schools. Cost: £19-10-0 per year or \$55.

b. Muchudi (Botswana) One year course for post PTL. Students take 1 year domestic science and or 1 year dress-making. This qualifies students to teach domestic science in primary schools. £25-10-0 or \$72 per year.

3. Special training in social work orientation. (Social Work School in Salisbury). These students could work in kindergartens or at Christian Centres such as Sakubva or in other mission institutions.

4. Send Form IV graduates (12th grade) for commercial education at St. John's High School in Salisbury. (A telephone call to the Principal revealed that there are a few openings. Cost is £100 per year (\$280) for room, board and tuition. A keen student can pass both Elementary and Intermediate exams in all 4 subjects in one year).

5. It was agreed to recommend to Cabinet that there be a travelling secretary for women's work. This woman would coordinate women's work and would also do evangelism such as Women's Bible Training Courses. (Referred to cabinet).

6. Scholarships for girls who pass Std. VI with first class passes and are eligible to enter Form 1. It was suggested that this could be ecumenical so that many might be helped.

Worship and Music

(Daily Proceedings No. 95)

A. DIRECTOR OF CHURCH MUSIC REPORT

"Sing unto the Lord a new song..."

These words of Psalm 98 have guided the work of the Church Music Service this past year. We pray that as God's people in Rhodesia sing praises unto Him and sing His glorious message more people will be led to commit their lives to Him.

BOOKS: The biggest job done this year by the director of the Church Music Service is the task of editing the music edition of the *Ngoma*. The subcommittee appointed by the conference has met and approved the arrangements of all the hymns. Mr. Ethrome Makaza has been engaged to do the copying of the notes in Indian ink and has finished

all but fifteen of the hymns. There is waiting word from the holders of the copyrights to see if we can make the changes we wish to make. One hundred and thirty seven of the hymns have already been delivered to the Central Mission Press in Johannesburg. The director of the Press said it would be April or May before work is begun. Proofs would be ready for reading near the end of 1968. So the books will probably come out some time in 1969.

A revised version of the *Theory of Music Study Course* has been prepared. It is intended to be used at workshops, and can also be used at teacher training colleges or with music clubs.

Since the book *Ndwiyo DzeChechi Dzevu* was put out in 1965 a large number of new African style hymns have been composed and arranged. In the next few months Church Music Service will publish *Ndwiyo DzeChechi Dzevu—Buku Rechipiri* which will include between thirty and forty new hymns. The first book will continue to be sold.

WORKSHOPS: Last year the *Arts Workshop* was held at Nyatsime College in Salisbury. There were over a hundred people there, about half of which are in the music group. The Arts Workshop is becoming increasingly popular, and people come from almost all the major denominations in Rhodesia. The February *Together* magazine, put out by the Methodist Church in the U.S.A., carried an eight page feature article in coloured pictures of the 1967 Arts Workshop. The 1968 Arts Workshop was held April 29 to May 6 in Bulawayo, at Luveve Secondary School.

Because the Art Workshop needs to be truly ecumenical an association is being organized. The churches in Rhodesia are being asked to become members of the Association, and individuals may become friends of it. The Methodist Church Conference, in Rhodesia should join whole-heartedly in this venture.

In early December a small music workshop was held in connection with the National Youth Leadership Training Course at Umtali T.T.C. The participants of the music group were limited to composers, and they helped with music for the other course. They also spent most of their time composing, and in the week a total of twenty six new hymns were composed or arranged from traditional tunes.

The majority of these will go into the new *Ndwiyo dzeChechi Dzevu* book.

RECORDS: The *Umbowo* record *Mazuva Ekupedzisa* is continuing to have good sales. Plans are now under way to issue a new record, a 7 inch 33½ r.p.m., to sell for seven shillings. It will include *Kuti Ndisine Rudo*, *Kusandira pamwe*, *Ngarikudzwe Iro Zuva* (Aleluya) and *Uyai Kwandiri*. **NYADIRI T.T. CHOIR:** The Director of the Church Music Service has worked with the Students who did two performances of *Mazuva Ekupedzisa* by Abraham Maraire—once in Highfield and once in Harare. Various groups of students recorded African church music for R.B.C., sang for a Y.M.C.A. rally in Harare, provided music for several M.Y.F. district revivals. The Mrewa District Conference and individual churches were invited.

ECUMENICAL WORK: The director of the Church Music Service has helped other denominations, at their invitation and at their expense. This included a lecture at a catechist course for the Anglicans, a lecture at a radio and television course, two lectures at a church music consultation in Johannesburg, and in January 1968 a two week music workshop with the Dutch Reformed Church in the Northern Transvaal.

In conclusion I wish to say that I hope the committee will consider prayerfully the direction this work with Church music will take in the future. I will be leaving for furlough in May after Conference, and wish to express appreciation to all those who have worked so hard and enthusiastically for music in the Church. I wish especially to thank Mr. P. Matsikinyire who has done a lot in collecting traditional tunes, and in teaching hymns throughout the southern part of our conference.

John Kaemmer, Director

B. REPORT FROM WORSHIP AND MUSIC COMMITTEE

1. The Committee wishes to encourage its members to be a hundred per cent in attendance at the committee session.

2. (a) The Director of Church Music Service, Rev. J. Kaemmer prepared a report which is to be embodied in the Conference Music and Worship Report, which was read and approved by the committee.

(b) The director of Music Service said that he had made a suggestion to those denominations interested in the Arts Workshop to form—Ecumenical Arts Associations which will draw different denominations together.

(c) A committee of Ecumenical Arts Workshop was appointed to draw up a constitution which will form the basis of its existence and jurisdiction.

(d) It was recommended that our Conference be a member of the Ecumenical Arts Association. (E.A.A.)

3. We wish to remind those ministers who are interested in attending Arts Workshop to apply to the Board of Ministry for travelling and food expenses. This request for a financial aid from the Board of Ministry was made in 1966 at Nyadiri Conference. (See the 1966 Journal, page 104).

4. The new “Ndwiyo Dzevu” book will be approved by the sub-committee and thereafter published for use.

5. The committee recommended the following people to represent us in the Arts Association Planning Committee. Dr. M. Johnson, P. Matsikinyire, A. Chibanguza, Director or his successor, *Alternates*—Rev. K. Shamu, C. Chitakatira, L. Mandizha.

6. The committee felt that if we as Christians mean to be reverent in our worship and prayer we should avoid putting our hands in the pockets as that is discourteous. According to African custom no one would ever talk to a chief or an elderly person with hands in the pocket.

7. We wish to remind our pastors to explain to people the meaning of baptism by immersion or sprinkling and that both methods hold equal value and administration.

8. It was recommended that the pastors should teach laymen how to conduct burial services whenever the pastor is away.

9. The question of the successor to the Director of Church Music Service when he goes for furlough was discussed and was left to the Director’s discretion.

10. We wish to remind the Cabinet to consider our recommendation of 1967, (Journal, item no. 13).

11. Kneeling is Christian worshipping tradition in our Christian Churches. Therefore with this long established background, it was felt by the committee that there was a serious negligence in keeping up this courteous tradition

alive. Therefore the committee recommended that our pastors should insist on encouraging their people both young and old to kneel when they pray. This is a custom that was introduced by our Lord Jesus Christ and established by our Christian fathers.

In addition, the committee recommended that our people should face the cross when they pray, and never to face the opposite direction as if they are afraid of it.

12. The recommendation of putting doors on church buildings received unanimous response from many churches who are fixing doors on their churches. We wish still to encourage other churches which have not taken the initiative to follow suit.

W. E. Buwu, Secretary.

C. REPORT OF 1968 ARTS WORKSHOP

The Eighth Annual Arts Workshop was held this year at Luveve High School in Bulawayo, 29th April through 5th May. There were 160 participants and 15 members of staff and some expressed the opinion that this workshop was one of the most successful ever held. The previous seven Arts Workshops were subsidized by the Rhodesia Annual Conference through the Church Music Service. The 1968 Arts Workshop, however, was subsidized by a £50-0-0 grant from the Rhodesia Council of Churches. Among the churches represented by participants and staff were the following:—Methodist Conference, Methodist Synod, United Church of Christ in Gazaland, Anglican, Roman Catholic, Evangelical Lutheran, Salvation Army, and Presbyterian churches. The highlight of the Workshop was a joint communion service held on Sunday morning, a programme of music and drama and an art exhibit Sunday afternoon.

Special recognition was given by the participants of the workshop to the leadership of Rev. J. Kaemmer who has been the director of the workshop from 1965.

D. REPORT OF THE ORGANIZATIONAL MEETING OF THE ECUMENICAL ARTS ASSOCIATION HELD AT LUVEVE, 1st MAY, 1968

On the first of May, during the 1968 Arts Workshop, there was a meeting of representatives from eleven church-

es and religious organizations. At this meeting the Constitution of the Ecumenical Arts Association was approved. Interim officers and an interim executive were chosen to serve until the first annual meeting of the Association to be held in October of this year: Chairman, Rev. H. Chikomo, Rev. M. Johnson; Secretary, Miss J. Lowther; Treasurer, Mr. P. Matsikinyire; Member-at-large elected by the Association, Mr. J. Cockett; and Member-at-large elected by the participants of the 1968 Arts Workshop, Rev. C. S. Banana.

The following paragraphs are quoted from the Constitution:

II. *Aims*—The aims of the Association are as follows:

A. To stimulate creative artistic expression within the Christian churches and other Christian organizations in Rhodesia.

B. To foster the use of the arts as an effective means of proclaiming the Gospel of Christ.

C. To bring African cultural forms into the body of Christian artistic expression.

D. To provide training opportunities in the arts.

E. To provide for an interchange of ideas and materials among those who work with the arts in the Church.

III. *Membership*:

A. *Membership is open to* (1) All duly constituted and/or recognized church bodies in Rhodesia. (2) Interdenominational organizations and local church councils provided that such societies and councils are not already adequately represented by an organized denomination.

B. *Admission to membership*: Application for membership shall be submitted to the Executive Committee who will bring their recommendations to the general meeting of the Association for final approval by a simple majority.

C. *Representation of members*: Member bodies shall be represented at meetings of the Association by at least one delegate and not more than four. The exact number can be decided by the member body.

D. *Subscriptions*: Subscriptions shall be based upon the number of delegates sent by each member body. The rate of subscription will be established by the meeting of the Association. Any changes in the rate cannot be made retroactive.

(The organizational meeting of May 1st established fees of £3-0-0 for the first delegate and £1-0-0 for each additional delegate. Travel of delegates is the responsibility of the member church).

IV. *Friends of the Association:*

A. Individuals who support the aims of the Association may become Friends of the Association.

B. Friends will be expected to contribute to the work of the Association by service or by financial contributions as determined by the Association."

(The organizational meeting of May 1st established 5/- as the minimum contribution).

C. Friends of the Association may attend meetings with the privilege of speaking, but not voting.

D. Friends will be sent announcements of activities of the Association.

VIII. *Arts Workshop:*

A. One of the main responsibilities of the Association will be to organize an Ecumenical Arts Workshop at least once a year and to assume the financial responsibility for the Workshop.

B. A Director of the Workshop shall be appointed by the Executive Committee for a term of two years, subject to approval of the general meeting. He may be reappointed. In cases of emergency the Executive can appoint an acting director.

C. The Director of the Arts Workshop shall consult with the Executive Committee regarding detailed plans for the Arts Workshop.

Part VII

CONFERENCE COURSE OF STUDY

Unless courses taken in Schools of Theology approved by the Annual Conference are accepted as substitutes in whole or in part for the following courses, they are to be taught over a period of eight years, and in no case shall a resident remain in the course of study for more than 12 years.

STUDIES OF THE FIRST YEAR:

A First Half

1. THE LIFE OF CHRIST

- a. *Introducing the New Testament*, Hunter pp. 1-33.
- b. *The Life of Jesus*, L. Church, pp. 1-96, 251-260.
2. DISCIPLINE OF THE METHODIST CHURCH
Section on "The Ministry," The Local Church," and
"Judicial Administration."
3. TRAINING FOR ACTIVE CHURCH MEMBERSHIP
 - a. *A People Prepared*, J. Banks, pp. 1-51.
 - b. *Manual of Membership in The Methodist Church*,
pp. 1-24.
4. HISTORY OF THE EARLY CHURCH: 33-500 A.D.
A History of the Christian Church, L. P. Qualben, pp. 1-70
5. HOMILETICS
 - a. *On the Preparation and Delivery of Sermons*, Broadus
and Weatherspoon, pp. 1-154.
 - b. *Power in Preaching*, Sangster, pp. 13-58.
6. WESLEY AND HIS MESSAGE
John Wesley, V. H. Green, pp. 1-66.
7. REFERENCE DICTIONARY
Advanced Learners Dictionary of Current English,
Hornby, Getenby, and Wakefield.
8. WRITTEN SERMON TO PREPARE
A written sermon on the subject of "Repentance."
9. SUPPLEMENTARY READING (Required)

B Second Half

1. THE LIFE OF CHRIST
 - a. *Introducing the New Testament*, Hunter, pp. 34-69.
 - b. *The Life of Jesus*, L. Church, pp. 97-260.
2. DISCIPLINE OF THE METHODIST CHURCH
*Sections on Constitution, Articles of Religion, General
Rules, and The Conferences, and services of our Ritual
in NGOMA.*
3. TRAINING FOR ACTIVE CHURCH MEMBERSHIP
 - a. *A People Prepared*, J. Banks, pp. 52-96.
4. HISTORY OF THE EARLY CHURCH: 33-500 A.D.
A History of the Christian Church, L. P. Qualben,
pp. 71-136.
5. HOMILETICS
On the Preparation and Delivery of Sermons, by Broadus
and Weatherspoon, pp. 155-377.
- b. *Power in Preaching*, Sangster, pp. 61-11.

6. WESLEY AND HIS MESSAGE

John Wesley, V. H. H. Green, pp. 67-160.

8. WRITTEN SERMON TO PREPARE

Prepare a written sermon on the subject, "*Justification by faith.*"

9. SUPPLEMENTARY READING (Required)

Christ and His Church, A. W. Banks.

Part VIII

Committee On Memoirs

B. ROLL OF OUR HONOURED DEAD

"Blessed are the dead who die in the Lord"

(a) Members of Conference	Place of Birth	Yrs. of		Died
		Ent'd Service	Conf.	
Buchwalter, Abraham L.	Fertility, Penn.	1899	26	Aug. 3, 1917
Gurney, Samuel	Long Branch, N. J.	1887	21	Aug. 3, 1924
Howard, Herbert N.	Harrisburg, Penn.	1907	11	Mar. 7, 1925
Greeley, Eddy H.	Owatonna, Minn.	1907	30	April 8, 1938
Faku, Clifford Edward	Fort Beaufort, Cape	1924	27	Febr'y 1946
Kapenzi, Amos	Gandanzara	1928	20	May 4, 1948
Zimonte, Ebson	Uzumba	1942	8	Mar. 14, 1950
Huie, Carl William	Oneonta, Ala.	1946	4	July 21, 1950
Darikwa, Isaiah	Umtasa	1924	27	Aug. 17, 1951
Chimonyo, Obadiah	Nyambuka, Inyanga	1932	23	Aug. 25, 1955
Marange, Thomas	Mount Makomwe	1923	25	Febr'y 1958
Bourgaize, Wilfred	Ilse, Guernsey	1921	25	Apr. 11, 1958
Aeschliman, Edward John	Rib Lake, Wisconsin	1916	44	Jan. 26, 1960
Mandisodza, David	Umtasa	1921	30	Dec. 29, 1962
Gates, Robert C.		1923	23	October 1964
Mukombiwa, Zachariah	Gazaland	1926	40	Feb. 21, 1965
Murphree, Marshall J.		1920	37	Oct. 7, 1966
Marange, Titus		1924	39	Dec. 7, 1966
Ngonyama, Reginald		1925	27	March 7, 1967

(b) Widows of Deceased Members: None.

Wives of Members:

Naomi Mparutsa, Wife of Moses Mparutsa, died February 12th, 1933.

Emma Katsidzira, Wife of Murashwa Katsidzira, died May 3rd, 1933.

Emily Faku, Wife of Clifford Faku, died March 1, 1934.

Lydia Sika Munjoma, Wife of Isaiah Munjoma, died February 12th, 1945.

Hilda Ngonyama, Wife of R. N. Ngonyama, died 1948.

Tseneka Chitombo, Wife of Jonah Chitombo, died August 30th, 1948.

Tumani Mandisodza, wife of David Mandisodza, died June 14th, 1953.

Mrs. Bertha Fowles Roberts, Wife of G. A. Roberts, aged 73, died May 9th, 1957.

She served in Southern Rhodesia 1910-1950. Buried at Old Umtali.

Edith Kapenzi, wife of Amos Kapenzi, died January 23, 1963. Buried at Old Umtali.

Mrs. T. A. O'Farrell, came Rhodesia in 1910, and retired in 1951. Died on

January 26, 1967 in the U.S.A.

Mrs. O. Fink, came to Rhodesia in 1955, and served for one term, due to illness.

Died in October 1966.

Roll of Our Honoured Dead (Continued)

Age	Place of Burial	Journal Record in
52	Monrovia, California	1917
64	Salisbury, So. Rhodesia	1924
55	Canandaigua, N. Y.	1925
80	Old Umtali, So. Rhod.	1938
64	Fort Beaufort, Cape	1946
50	Nyadiri, So. Rhodesia	1951
35	Nyadiri, So. Rhodesia	1951
41	Old Umtali, So. Rhod.	1951
62	Old Umtali, So. Rhod.	1951
63	Old Umtali, So. Rhod.	1955
72	Makomwe, So. Rhod.	1963
67	Old Umtali, So. Rhod.	1957
72	Old Umtali, So. Rhod.	1963
75	Vumbunu, So. Rhod.	1963
	Renova, Pa.	1963
	Muchinjike	1963

(c) Other Workers:

- Miss Sadie Rexrode, W.F.M.S., age 38, died January 22, 1921, after three years service in So. Rhodesia; buried at Old Umtali.
- Mr. Charles F. Taylor, age 67, missionary to China, died in the Umtali Hospital, August 14th, 1937 and was buried at Old Umtali.
- Miss E. E. Bjorklund, age 63, died November 19th, 1930. Her missionary service extended over a period of thirty-five years. She served in China and Japan from 1894 to 1900, in East Africa at Inhambane 1910 to 1915 and in Rhodesia at Old Umtali 1915 to 1929. Buried at Old Umtali.
- Miss Mildred O. Benson, age 42, died July 12th, 1937, a missionary of the W.F.M.S. She served in S. Rhodesia at Old Umtali, 1926-1937. Buried at Old Umtali.
- Miss Pearl Mullikin, age 71. Died July 12th, 1950. She served in Southern Rhodesia from 1909-1939. Buried at Wilmore, Kentucky.
- Miss Lois Pfaff, aged 53. Died March 14th, 1962, served as a missionary for 18 years. Buried at Old Umtali.
- Miss Frances Quinton, age 82. Died February 28th, 1965. Served in Rhodesia from 1917-1945. Buried in Frankfort, Indiana.
- Mrs. Margaret Brancel, aged 35. Died September 14, 1965. Served in Rhodesia from 1963-1965. Buried at Nyamuzuwe, Rhodesia.
- Mr. John Marange, was son of the late Rev. Thomas Marange. Died December 28, 1966, was 52 years old.
- Miss Grace Clark, died 1965. Served in Rhodesia 1912-1947.

Part IX

Pastoral Record

(This record includes only the appointments during membership in the Rhodesia Annual Conference, except for missionaries. Addresses may be found in the Conference membership roll).

1. RETIRED MINISTERS

Aldrich, Sylvia: Rhodesia Conference 1953; Deacon 1944; Elder 1946 by the Highway Conference; appointed missionary of the W.D.-C.S. to Rhodesia; 1950-56 Old Umtali, Teacher Training Dept.; 1958-62, Teacher Training Dept., Old Umtali; Retired 1962.

Chieza, Luke: Rhodesia Conference 1934; Deacon 1936; Elder 1938; 1936-41 Evangelist Mrewa District; 1942-47 Mrewa Centre; 1949-52 Nyakatsapa Circuit; 1954-55 Asst. Superintendent, Mtasa-Makoni District; 1956-61 Superintendent, Mtasa-Makoni District, 1962-65 Conference evangelist; 1966 retired.

Chieza, Philip: Rhodesia Mission Conference 1927; Deacon 1932; Elder 1936; 1927-29 Muziti; 1930-31 Chiduku Circuit; 1932 Odzi Circuit; 1933-35 Odzi-Old Umtali Circuit; 1936-38 Odzi Circuit; 1939-48 Penhalonga Circuit; 1949-54 Chiduku South Circuit; 1955 retired.

Chieza, Samuel: Rhodesia Conference 1927; Deacon 1930; Elder 1933; 1927-31 Mrewa; 1931-48 Mtoko; 1949-61 Salisbury; 1962 retired.

Chimbadzwa, Josiah: Rhodesia Conference 1926; Deacon 1929; Elder 1930; 1926-30 Assistant, Theological School, Old Umtali; 1931-33 Assistant Pastor, Old Umtali and teacher in Hartzell Training School; 1934-35 Assistant Pastor, Old Umtali; 1936-40 Pastor, Old Umtali 1941-46 Salisbury; 1946-51 Old Umtali; 1952-58 Umtali; 1959-60 supernumerary; 1961 Salisbury (Harare); 1962 Old Umtali Biblical Institute; 1963 retired.

Chitombo, Jonah: Rhodesia Conference 1933; Deacon 1935; Elder 1938; in school 1933-35; 1935-47 Nyadiri Circuit; 1948-52 Nyadiri East Circuit; 1953-55 Assistant Superintendent, Nyadiri District; 1956 Nyadiri District; 1957-59 Mrewa and Nyadiri Districts; 1960 Supt. Mrewa District; 1961 Chairman and Pastor, Mutambara Centre; 1967 retired.

James, Henry I.: West Wisconsin Conference 1907; Deacon 1910; Elder 1913; 1907 Birchwood; transferred Wisconsin Conference 1908; 1908-09 Algoma; 1910-12 Oconto; transferred East Central Africa Mission Conference 1913; 1913-14 St. Paul's Penhalonga; 1915 Principal Hartzell Training School; 1916-19 Mission Treasurer; 1916 Bible Dept. and Mission Press; 1917-18 Principal Central Training School Old Umtali Circuit; 1919 on furlough; 1920-22 Superintendent, Umtali District and St. Andrews Church; 1920-24 Mission Treasurer and Correspondent; 1923-24 Superintendent Mrewa District; 1925-26 on furlough; 1927-28 Superintendent, Mrewa District; 1929-31, Superintendent, Umtali District and St. Andrews Church; 1932-34 Superintendent, Umtali District and Principal Theological School, Pastor Old Umtali, and Mission Press; 1930-34 Mission Treasurer and Correspondent; 1935 on furlough; 1936-47 Superintendent Mrewa District; 1948-49 on furlough; 1949-51 Superintendent Mutambara; 1952 retired.

Jangano, Elia: On trial Rhodesia Conference 1948; Deacon 1950; Elder 1952; 1948-49 Assistant in Religious Education; 1950-51 Mutambara; 1952 Mutambara East; 1954-55 Mutambara West Circuit; 1956-58 Nyadiri Hospital Chaplain; 1959-63 Chiduku South; 1964 supernumerary; 1965 Conference evangelist; 1966 Supernumerary Relationship; 1968 Retired.

Kasambira, Silas P.: Rhodesia Conference 1932; Deacon 1934; Elder 1936; in school 1932-33; 1934 Penhalonga; 1935-40 Gandanzara Circuit; 1941-45 Mt. Makomwe; 1945-52 Nyanyadzi; 1954-62 Mutambara West; 1963 supernumerary; 1964 retired.

Katsldzira, Benjamin: Rhodesia Conference 1924; Deacon 1926; Elder 1930; 1924-25 Nyamukwarara; 1926 Gandanzara; 1927-31 Gandanzara Circuit; 1932-34 Mtasa Circuit; 1935-38 Maranke Circuit; 1939-48 Zimunya Circuit; 1950 Chiduku North Circuit; 1951 retired.

Katsldzira, Hosea: Rhodesia Conference 1930; Deacon 1932; Elder 1934; 1930-31 in school; 1932-35 Mangwendi Circuit; 1935-38 Headlands Circuit; 1939-61 Mrewa Circuit; 1962 retired.

Machiri, Jonah: Rhodesia Conference 1930; Deacon 1933; Elder 1935; in school 1933-35; 1935-37 Evangelist, Old Umtali District; 1938-39 Mukahanana Circuit; 1940-41 Teacher, Hartzell Training School, Old Umtali; 1942-48 Chiduku South Circuit; 1949-54 Chiduku North Circuit; 1949-54 Maranke South Circuit; 1955-62 Penhalonga Mundenda; 1963 Marange North; 1966 retired.

Machiri, Patrick: Rhodesia Conference 1930; Deacon 1932; Elder 1934; 1930-31 in school; 1932-33 Chiduku Circuit; 1934-35 Maranke Circuit; 1936-49 Nyakatsapa; 1950-51 Mtoko; 1952-54 Chiduku North; 1955-65 Gandanzara; 1965 retired.

Mandisodza, Wilson: Rhodesia Conference 1942; Deacon 1944; Elder 1946; 1942-43 Muziti; 1944-46 Nyakatsapa; 1947-49 Old Umtali Circuit; 1950-51 Nyadiri Circuit; 1952 Mrewa East Circuit; 1953-61 Mrewa North; 1962 Chiduku North; 1967 retired.

Maramba, Johnson: Rhodesia Conference 1930; Deacon 1932; Elder 1936; 1930 Assistant Hartzell Training School; 1931-33 Mukahanana Circuit; 1934 in school; 1935-36 Penhalonga; 1936-38 Penhalonga Circuit; 1939-49 Chiduku North; 1949-50 Nyadiri; 1950 Penhalonga, Mundenda; 1955-63 Zimunya South; 1964 retired.

Mparutsa, Moses: Rhodesia Conference 1928; Deacon 1930; Elder 1933; 1928-29 Umtali; 1930-44 Nyadiri; 1945-54 Zimunya South Circuit; 1955 Assistant Superintendent Maranke-Chiduku District; 1956-57 Superintendent Maranke District; 1955-58 Maranke Central Circuit; 1959-61 Umtali; 1962-63 Chaplain, Nyadiri Hospital; 1964 retired.

Munjoma, Enoch: Rhodesia Conference 1930; Deacon 1932; Elder 1934; 1930-31 in school; 1932-53 Mtoko North Circuit; 1954-57 Zimunya Circuit; 1958-61 Mrewa Centre; 1962 retired.

Nduna, John: Rhodesia Conference 1928; Deacon 1930; Elder 1932; 1928-31 Assistant, Hartzell Training School, Old Umtali (Literary Dept.), Old Umtali Circuit; 1932-37 Teacher in Hartzell Training School, Old Umtali; 1938-40 Supt. of schools, Old Umtali District; 1941 leave of absence; 1942-56 Supt. Honde District; 1957-59 Rowa; 1964 retired.

O'Farrell, Thomas A.: East Central Africa Conference 1910; Deacon and Elder 1910; 1910-1915 Mutambara Mission and Circuit; 1915-18 on furlough; 1919 Principal Central Training School, Old Umtali; 1919-20 Mrewa Mission and Circuit; 1921-23 Superintendent Mrewa

District; 1924 on furlough; 1925-26 Superintendent, Mrewa District; 1927-31 Superintendent Nyadiri District; 1932 on furlough; 1933-39 Superintendent Nyadiri District; 1940 on furlough; 1941-47 Superintendent Nyadiri District; 1948 on furlough; 1949-51 Umtali African work; 1951-52 on furlough; 1953 retired.

Roberts, George A.: Rhodesia Conference 1921; Deacon and Elder 1921; 1907-08 Old Umtali, assistant Agriculture Dept.; 1909-10 Old Umtali Industries; 1911 Old Umtali Agriculture and Sunday School Missionary; 1912-13 Old Umtali Agriculture Dept.; 1914 on furlough; 1915-18 Old Umtali Agriculture and Animal Husbandry; 1919-20 Mutambara Circuit; 1921 on furlough; 1922-23 Old Umtali Dept. of Agriculture and Gandanzara Circuit; 1924 Principal Hartzell Training School and Gandanzara Circuit; 1925-28 Principal Hartzell Training School and Dept. of Agriculture; 1929-30 on furlough; 1931-37 Superintendent Mutambara District; 1938 on furlough; 1939-45 Superintendent Mutambara District; 1947 on furlough; 1948-50 Principal Nyadiri Mission; 1950 retired.

Rugayo, Jackson: Rhodesia Conference 1930; Deacon 1932; Elder 1934; 1930-31 in school; 1932-48 Mutambara Circuit; 1949-51 Mrewa; 1952 Maranke North Circuit; 1953-62 Nyanyadzi Circuit; 1963, retired.

2. EFFECTIVE MINISTERS

Alvord, Alexander Mapes: Northern California Nevada Conference 1958; Deacon 1958; transferred to Rhodesia Conference 1959; Elder 1960; Rusape Wesley and Chiduku-Chikore District Schools 1959-63. Furlough 1964. Leave of absence 1964-67. Transfer to Western North Carolina Conference, 1965. Return to Rhodesia, Principal of Mrewa, August 1967.

Anfinsen, Hans Faye: Norway Conference 1948; Deacon 1951; Elder 1952 (Missionary Rule); Sandnes 1948-49; in school 1950; transferred to Rhodesia Conference 1952; 1952-56 Marange-Chiduku; 1958 Supt. of Schools, Mrewa District; 1959 Supt. of Schools, Mrewa District and Chairman, Mrewa Mission; 1960-1963 Chairman, Mrewa Methodist Centre; 1963-4 on furlough; 1965 Rusape (Wesley) and Manager Zimunya Schools. 1964-67 Rusape Wesley Church; 1968 Field Treasurer.

Ball, Marcia Mary: Rhodesia Conference 1953; Deacon 1955; Elder 1958; 1951-56 Umtali Christian Centre; 1957 on furlough; 1958-60 Conference Director of Christian Education, Women's Bible Training; 1961-62 Literature Planning Editor; 1963 on furlough; 1964 Director, Umtali Christian Centre; 1966 Treasurer, Old Umtali; 1967 Book-keeper, Scripture teacher, Old Umtali; 1968 furlough.

Bisby, Joseph Brice: Texas Conference 1955, Deacon 1955; Elder 1957; Served charges in Texas Conference 1955-58; in school 1960. Transferred to Rhodesia Conference 1961, Mutambara Circuit Schools 1961-62; 1963-65 Headmaster, Mutambara Teacher Training; 1965 Headmaster Mutambara Secondary; 1966 furlough; 1967 Nyamuzuwe High School.

Blomquist, Lennart: Swedish Conference 1940; Deacon 1942; Elder 1944; transferred to Rhodesia Conference 1947; Nyadiri District missionary 1947-49; Superintendent, Nyadiri District 1950-51; on furlough 1952; 1954-56 Mutambara; 1957-59 Old Umtali Farm; 1960 furlough; 1961-64 Supt. Mtoko-Nyadiri District; 1965 on furlough; 1967 Conference Stewardship and Land Agent.

Bjerkerot, Ernst: On trial after seminary graduation 1952; Sweden Conference Deacon 1956; Elder 1958. Appointment in Sweden—Hultsfred 1952; Hudiksvall 1954; Boden 1955; Stockholm, St. Peter 1958.

Transferred to South East Africa Conference under Board of Missions 1959. Language study 1959; Superintendent, Mozambique work in Rhodesia 1961; Director of Education, Eastern Transvaal District, South Africa 1962; Furlough 1964-65; Language work 1965: Transferred to Rhodesia Annual Conference 1966; Epworth 1966; 1968 furlough.

Buwu William: Deacon 1965; Elder 1967; Chikore-Tanda Circuit.

Chidzikwe, Josiah: Rhodesia Conference 1948; Deacon 1950; Elder 1952; 1948 Mukahanana Circuit; 1949 Penhalonga Circuit; 1950 Assistant Religious Education; 1951 Maranke North Circuit; 1952-56 Mrewa; 1957-60 Ehnes Memorial Church, Old Umtali; 1961 Studies abroad; 1962 Chairman, Nyadiri Centre, Pastor of church; 1966-67 Miller Memorial Church, Sakubva.

Chigubu, Nason: Rhodesia Conference 1942; Deacon 1944; Elder 1946; 1942-1953 Uzumba North Circuit; 1953-1965 Nyadiri East Circuit; (now Mtoko West); 1965 Marange South Circuit.

Chikosi, Davidson: Rhodesia Conference 1953; Deacon 1957; Elder 1959; 1953-54 Gandanzara Circuit; 1955 supernumerary; 1956-63 Mutambara East; 1963- Supt. Mrewa District.

Chimbganda, Elijah: Rhodesia Conference 1955; Deacon 1957; Elder 1959; 1955-62 Mtoko North; 1963 studies abroad; 1964- Mtoko North; 1966 Mrewa North Circuit; 1968 Mrewa East Circuit.

Chiza, Martin: Rhodesia Conference 1952; Deacon 1954; Elder 1956; 1952 Gandanzara Circuit; 1953-56 Ehnes Memorial Church, Old Umtali; 1957-8 studies abroad; 1959 Epworth Theological College; 1966 Conference Evangelist South; 1968 Highfield Circuit.

Choto, Kenneth: Rhodesia Conference 1948; Deacon 1950; Elder 1952; 1948-52 Mrewa School Supervisor and Mrewa East; 1954-56 Assistant Superintendent, Mrewa District; 1957 Mtoko District; 1958 studies abroad; 1959-61 Old Umtali Biblical Institute and station chairman; 1962 Salisbury (Harare); 1966 Nyamutumbu.

Culver, Maurice E.: Newark Conference 1942; Deacon and Elder 1944; New Jersey 1942-44; transferred to Rhodesia Conference 1945; 1945-46 Maranke and Zimunya Circuits; 1947-49 Superintendent Maranke-Zimunya District; 1947-48 Superintendent Mtasa-Makoni District; 1948-49 Umtali District; 1949-52 on furlough; 1952-55 Secretary of Literature and Evangelism; 1954-56 Principal Theological School; 1957-8 on furlough; 1959-60 Principal, Old Umtali Biblical Institute; 1961-62 Epworth Theological College; 1963 on furlough; 1964- Asbury Theological Seminary; 1967 return to Rhodesia for work in Ngariende; 1968 Epworth Theological College.

Curtis, Thomas L.: South Georgia Conference 1957; Deacon 1958; Elder 1959; St. Luke's Church, Columbus, Georgia (Associate Pastor) 1958-60; transferred to Rhodesia Conference 1961; 1961 Asst. Supt. Mtasa-Makoni District; 1962-4 Supt. Mtasa-Makoni District; 1965 on furlough; 1966 Nyamuzuwe; 1967 Salisbury 1968 Wesley Circuit.

Dikanifuwa, Nason A.: Rhodesia Conference 1954; Deacon 1956; Elder 1958; 1955-56 Nyadiri Mission, 1957-60 Umtali; 1961 studies abroad; 1962 Umtali; 1966 Mrewa.

Eisenberg, John Lawrence: Illinois Conference 1943; Deacon 1943; Elder 1945; served appointments in Illinois, Iowa, Tennessee, West Wisconsin and Virginia 1943-60; transferred from Holston Conference to Rhodesia Conference 1961; pastor, Ehnes Memorial Church, Old Umtali; 1963-64 Director of Publications; 1965 on furlough; 1966 transferred to Holston Conference, U.S.A.

Eriksson, Kare: Norway Conference 1941; Deacon 1946; Elder 1947; Mo in Rana 1941-42; Sigerfjord 1943; Bood 1944; in school 1947-48; transferred Rhodesia Conference 1949; 1949-51 District missionary, Mutambara; 1952-53 Superintendent, Mutambara District; 1954 on furlough; 1955-59 Superintendent Mutambara District, Principal Mutambara School; 1960-61 Administrative Assistant; 1962 on furlough; 1963 Epworth Theological College; 1966 furlough; 1967 Epworth Theological College.

Goodloe, Robert W.: Rhodesia Conference 1956; 1952 Deacon; 1956 Elder; 1956 School Superintendent Mtasa District; 1957 Principal Hartzell Theological School; 1959-60 Epworth Theological College; 1961 on furlough; 1962- Hendrix College.

Griffin, Hunter D.: Kentucky Conference 1947; 1949 Deacon; Elder 1950; transferred to Rhodesia Conference 1951; District Missionary Mtasa-Makoni 1951; 1952-55 Superintendent, Mtasa-Makoni District; 1956 on furlough; 1957-61 Nyadiri Mission; 1961 Administrative Assistant; 1962 on furlough; 1963- Old Umtali Biblical Institute; 1965- Exec. Sec. of Ngariende, Extension Coordinator; 1967 Field Treasurer after short furlough; 1968 Furlough.

Gurupira, Philemon: Rhodesia Conference 1952; 1954 Deacon; Elder 1956; 1952-55 Mtoko African Missionary Society; 1956-58 Chiduku South; 1959-64 Nyadiri Circuit; 1965- Mtoko West.

Gurure, J. Johnstone: Rhodesia Conference 1963; Deacon 1965; 1963-67 Mrewa South; Elder 1966; 1968 Supernumerary Relations.

Hanson, Coriless V.: Alabama-West Florida Conference 1954; Deacon 1955; Elder 1957; transferred Angola Conference 1959; transferred Rhodesia Conference 1964; 1950-51 pastor Panama City, Florida; 1951-54 Brent (Alabama) Circuit; 1954-57 pastor Lexington, N.C.; 1959-64 Wm. Taylor Bible School, Quessua, Angola; 1964 T.T. Nyadiri. 1966 Conference Director of Christian Education; 1968 furlough.

Harper, Kenneth: California-Nevada Conference 1948; Deacon and Elder 1948; transferred to Rhodesia Conference 1951; 1951 Superintendent Mtasa-Makoni District; 1952-54 Teacher Training Old Umtali; 1954-55 on furlough; 1956-58 study leave; 1959- University of Kentucky.

Hassing, Per: Norway Conference 1937; Deacon 1938; Elder 1939; 1937-39 Conference Evangelist; 1939 transferred to Rhodesia Conference; 1940-41 Superintendent of Schools, Old Umtali District; 1942-45 Superintendent Mtasa-Makoni District; 1946-47 on furlough; 1948-50 Superintendent Mtasa-Makoni District; 1949-52 Superintendent Umtali District; 1952 Superintendent Mutambara District; 1953-54 on furlough; 1955-57 Field Treasurer and Correspondent; 1956-59 Administrative Assistant; 1960 on furlough; 1961- Boston University School of Theology.

Heyer, Edward: Transferred from United Church of Christ to Rock River Conference 1959; Elder 1959; transferred to Rhodesia Conference 1960; Mrewa District Schools 1960-61; Nyadiri Teacher Training 1962-63; 1964- on furlough.

Hughes, Robert Epperson: North Alabama Conference 1953; Deacon 1953; Elder 1955; appointments 1953-58; supernumerary 1959-60; in school 1961; transferred to Rhodesia Conference 1962; Mutambara Church 1962; 1963-64 Social Evangelism, Asst. Pastor Salisbury (Highfields); 1965 Mindolo Ecumenical Centre; 1967 special appointment with the United Nation.

Jijita Elliot: Rhodesia Conference 1962; Deacon 1964; 1962 Asst. pastor Salisbury (Harare) and Audio-Visual; 1963-64 Old Umtali Biblical Institute; 1965 Mundenda; 1966 Conference Youth Director; 1966 Elder; 1967 Conference Youth Director.

Jijita, John: Rhodesia Conference 1953; Deacon 1955; Elder 1957; 1953-56 Maramba-Pfungwe; 1957-61 Nyadiri Centre; 1962-68 Rusape; 1968 Nyakatsapa.

Johnson, J. Morgan: South Georgia Conference 1951; Deacon 1951; Elder 1955; transferred Rhodesia Conference 1962; 1951-54 A-3 (1952 Mrewa Primary, 1953-54 P.T.L. Old Umtali); 1955-57 graduate student; 1957-60 Art teacher, Atlanta, Ga.; 1960-61 graduate student; 1961 P.T.L. Mutambara; 1962-64 P.T.H. and Secondary, Old Umtali; 1963-64 part time pastor, Mundenda Circuit; 1965 Secondary, Old Umtali; 1965 Art Dept., Press Building; 1967 Nyadiri Teacher Training School.

Kaemer, John E.: Angola Conference 1959; Deacon 1961; transferred Southeast Africa Conference 1961; transferred Rhodesia Conference 1963; Elder 1964; 1964 Nyadiri Teacher Training; 1965-68 Music Research; 1968 furlough.

Kajese, Amon: Rhodesia Conference 1942; Deacon 1944; Elder 1946; 1942-52 Maramba-Pfungwe; 1953-59 Uzumba North and South; 1960-Mtoko South.

Kadenge, Fanuel: Deacon 1965; Elder 1967 Highfield Circuit, 1967 Mutambara Centre.

Kalso, Milton L.: Pacific Northwest Conference 1961; Deacon 1961; Elder 1964; transferred to Rhodesia Conference 1964; 1964 Mutambara Teacher Training; 1965 Nyadiri Teacher Training; 1967 furlough.

Kanonuhwa, Arthur: Deacon 1967; Marange North Circuit.

Kapenzi, Geoffrey: Rhodesia Conference 1960; 1960 in school; 19Deacon 1964; Elder 1966; 1967 Highfield on return from overseas; 1968 Supernumerary Relation.

Katsande, Alfred: Rhodesia Conference 1955; Deacon 1957; Elder 1959; 1955-56 Nyamukwarara; 1957-61 Nnyanga North; 1962 Asst. Umtali; 1963 studies abroad; 1964 Marange Central; 1968 Nyamuzuwe and Mtoko North Circuits.

Kawadza, Jonah: Rhodesia Conference 1953; Deacon 1955; Elder 1957; 1953-57 Mrewa East Circuit; 1958-60 Chikwizo Circuit; 1961-63, Supt. Mrewa District; 1964- Administrative Assistant.

Kowo, Simon: Rhodesia Conference 1953; Deacon 1953; Elder 1955; 1953-54 Mtoko North Circuit; 1955-56 Mtoko East Circuit; 1957-60 assistant superintendent Mtoko District; 1961 studies abroad; 1962-63, Salisbury (Highfields); 1964 sabbatical leave; 1965 supernumerary. 1967 United Church of Zambia.

Kurewa, John: Rhodesia Conference 1960; Deacon 1962; Elder 1964; 1960 Chikwizo; 1961 studies overseas; 1967 Epworth Theological College.

Kurewa, Josiah: Deacon 1965; Elder 1967; Chikwizo 1965; Mrewa North 1967.

Kuwana, Elisha L.: Rhodesia Conference 1952; Deacon 1956; Elder 1958; 1952-53 Nyamukwarara; 1954-55 Mrewa East; 1957-63 Mtoko East; 1964- Chiduku South.

Leiknes, Asbjorn: Norway Conference 1948; Deacon 1949; Elder 1950; transferred to Rhodesia Conference 1950; 1950-51 District missionary, Nyadiri; 1952-54 Superintendent, Nyadiri District; 1955-58 on furlough; 1959 Superintendent Mutambara and Umtali-Zimunya Districts; 1960 Umtali (St. Andrews); 1961-62 Old Umtali Secondary School; 1963-64 on furlough; 1965- Mutambara Teacher Training/Secondary; 1967 short furlough; 1968 Principal of Mutambara, and Associate Pastor.

Madzinga, Nason: Rhodesia Conference 1953; Deacon 1955; Elder 1957; 1953-57 Nyadiri East Circuit; 1957-62 Maramba-Pfungwe; 1963 studies abroad; 1964 Mtoko East; 1965- Supt. Mtoko-Nyadiri District.

Makunike, Willas: Deacon 1966; Mundenda Circuit; Elder 1963.

Makuto, Daniel: Rhodesia Conference 1948; Deacon 1950; Elder 1952; 1949-50 Chikwizo; 1951-56 Mtoko; 1957-62 Mrewa East; 1963- Mrewa Centre; 1967 Conference Evangelist, North.

Matongo, Ezekiel: Rhodesia Conference 1955; Deacon 1957; Elder 1959; 1955-61 Marange South; 1962-68 Nyakatsapa; 1968 Director of Evangelism.

Matongo, Rudolph: Rhodesia Conference 1963; Deacon 1965; 1963- Mutambara West; Elder 1966.

Miller, Charles M.: Baltimore Conference 1949; Deacon 1950; Elder 1951; 1950-52 in school; transferred to Rhodesia Conference 1953; 1953-54 Mutambara District Superintendent; 1955-57 Superintendent Mrewa District; 1958 Social Centre, Umtali; 1959 on furlough; 1960-63 Director, Umtali Christian Centre; 1964 on furlough; 1965 Treasurer, Old Umtali; 1966 Dist. Supt., Umtali South Distinct.

Mkasa, Caleb: Deacon 1965; Elder 1967; 1965 Assistant Pastor, Miller Memorial Church, Sakubva; 1966 Nyamuzuwe and Mtoko North Circuits; 1968 studies at Kitwe.

Mudzengerere, David: Rhodesia Conference 1960; Deacon 1961; Elder 1963; 1960-62 Headlands; 1963-64 Nyanyadzi; 1965- Pastor and chairman, Old Umtali.

Mukangara, Samuel: Deacon 1967; Honde Valley Circuit; Elder 1968.

Munjoma, John: Rhodesia Conference 1962; 1962-63 Asso. Pastor Old Umtali; 1964 Deacon; 1964 studies abroad; Elder 1966.

Munjoma, Samuel: Rhodesia Conference 1942; Deacon 1944; Elder 1946; 1942-48 Uzumba North Circuit; 1949 Mutambara Mission; 1950-53 Mundenda; 1954-62 Maranke North; 1963- Bulawayo.

Murphree, Marshall Warne: Indiana Conference 1954; Deacon 1956; Elder 1957; 1954 Lanesville; 1955 in school; 1956 transferred to Rhodesia Conference; 1956-57 Evangelist, Mtoko-Nyadiri; 1957-59 school manager, Nyadiri; 1960-61 on furlough; 1962-64 Secretary of Evangelism (Ngariende) and Extension Coordinator; 1965 on furlough; 1966 Epworth Theological College; 1968 University College of Rhodesia.

Muziti, Josiah: Rhodesia Conference 1962; 1962-63 Inyanga North; 1964 Inyanga South; 1965 Deacon; 1966 Elder; 1967 Gandanzara Circuit.

Muzorewa, Abel: Rhodesia Conference 1953; Deacon 1955; Elder 1957; 1953-55 Asst. in Conference Evangelism; 1956-57 Chiduku North; 1958-62 studies abroad; 1963-64 Pastor and chairman, Old Umtali; 1965 Conference Director of Youth Work; R.R.C. Youth Secertary 1966.

Muzulu, Samuel: Rhodesia Conference 1956; Deacon 1958; Elder 1960; 1956-60 Nyakatsapa; 1961-62 Mrewa Centre; 1963 studies abroad; 1964 Mrewa North; 1966 Harare Circuit.

Nduna, Samuel: Deacon 1966; Mtoko East Circuit; Elder 1968.

Nyakuengama, Samuel: Zimunya South District 1965; Deacon 1965; Elder 1967.

Nyamukapa, Patron: Rhodesia Conference 1948; Deacon 1950; Elder 1952; in school 1948; 1950 North East Mtoko District; 1951 Chikwizo; 1952-56 Assistant for Literature Evangelism; 1957-58 Headlands; 1959-60 Mutambara Centre; 1961- Supt., Umtali South District; 1966 Nyadiri Centre, O'Farrell Memorial Church.

Nyamurowa, Dennison: Rhodesia Conference 1961; Deacon 1963; Elder 1965; 1961-4 Uzumba North and South; 1965- Bible Societies in Malawi.

Nyanungo Lovemore: Zimunya North Circuit 1965; Deacon 1965, Elder 1966.

Otto, Grace: Rhodesia Conference 1953; Deacon 1948; Elder 1952; 1954 Mutambara Girls' School; 1955 on furlough; 1956-60 Headmistress Mutambara Girls' School; 1961 furlough; 1962-63 Mutambara Teacher Training; 1964 Nyadiri Teacher Training; 1966 furlough; 1967 Associate Pastor and Student Chaplain, Old Umtali.

Otto, Vivian: Rhodesia Conference 1953; Deacon 1948; Elder 1952; 1953-54 Nyadiri Girls' School; 1955 on furlough; 1956 Nyadiri; 1957 Old Umtali Teacher Training; 1958-60 Mutambara Teacher Training; 1961-62 on furlough; 1963-64 Headmistress Old Umtali Teacher Training; 1965 Headmistress Nyadiri Teacher Training; 1967 furlough.

Shamu, Kenneth: Deacon 1966, Nyanyadzi Circuit; Elder 1968.

Stine, Ovid A.: Southern Illinois Conference 1941; Deacon 1943; Elder 1945; 1941 Mt. Erie; 1942-44 Elisabethtown; 1943 Harrisburg "Dorris Heights"; 1946-49 in school; 1950 transferred to Rhodesia Conference; 1950-51 Mtoko Missionary; 1952-54 Supt. Mrewa District; 1955 on furlough; 1956-57 Supt. Makoni District; 1958-60 Supt. Mtoko District and Principal Nyamuzuwe Mission; 1961 furlough; 1962-63 Administrative Assistant; 1964 Evangelist at Shapuri; 1965 District Supt. Mtasa-Makoni District; 1965 furlough.

Thomas, Norman Ernest: New York East Conference 1955; Deacon 1955; Transferred to Oregon Conference 1956; Elder 1957; 1956-59 Portland (Errol Heights); 1960-61 in school; 1962 transferred to Rhodesia Conference; 1962-65 Conf. Director of Christian Education. 1966 furlough; 1967 Secretary of Urban Evangelism (R.C.C.)

Zhungu Lamech: Makoni Circuit 1965; Deacon 1965; Elder 1967; 1967 Christian Education Worker, Mtasa-Makoni District.

Zuze, Solomon: Rhodesia Conference 1954; Deacon 1956; Elder 1956; 1954-55 Mtoko North Circuit; 1956-57 Chikwizo; 1958-63 Zimunya North; 1965- Maramba-Pfungwe.

MINISTERS ON TRIAL

Chikanya, Martin: Rhodesia Conference 1965; 1965 Deacon; 1965 studies overseas; 1968 Supernumerary Relations.

Chitima, Moregood: Deacon 1968; Assistant Pastor, Miller Memorial Church, Sakubva.

Mawanga, Wilson: Deacon 1968, Mutambara East Circuit.

Mawokomatanda, Isaac: Deacon 1968, Rusape-Railway Circuit.

Mwarewangepo, Z.: Deacon 1968, Marange Central Circuit.

Part X

Conference Calendar 1968-69

MAY 1968

- 19 Aldersgate Experience of John Wesley

JUNE 1968

- 2 Pentecost
- 7-9 Mtoko-Nyadiri District Conference—Dindi School
- 7-9 Umtali South District Conference
- 7-9 Mutasa-Makoni District Conference
- 14-16 Mrewa District Conference

JULY 1968

- 4-7 Vabvuwi South—Nyatande
- 5-7 Vabvuwi Mtoko—Nyadiri

AUGUST 1968

- 2-4 M.Y.F. Revival—Umtali South—Chakohwa
- 4 Ngariende Sunday
- 18 Harvest Sunday
- 21-25 R.R.W. North—Mrewa District
- 23-25 M.Y.F. Revival—Mutasa-Makoni—Nyakatsapa
- 25 Sunday Prayer Day for Central Conference
- 26-31 Central Conference—Gaberones, Botswana
- 28—Sept. 1st R.R.W. South—Dambakurimwa
- 29—Sept. 1st Vabvuwi North

SEPTEMBER 1968

- 13-15 M.Y.F. Revival—Mrewa District—Muchinjike
- 20-22 M.Y.F. Mtoko-Nyadiri—Nyadiri Camp Ground
- 22 M.Y.F. Sunday
- 29 Student Loan Sunday

OCTOBER 1968

- 6 World Wide Communion Sunday
- 7-11 Pastor's School—Old Umtali
- 20 Ministry Sunday

NOVEMBER 1968

- 3 Laymen's Sunday
- 10 Temperance Sunday
- 17 Umbowo Sunday

DECEMBER 1968

- 1 First Sunday in Advent
- 8 Universal Bible Sunday
- 9-13 R.R.W. Leadership Training, Mrewa
- 25 Christmas Day
- 31 Watch Night

JANUARY 1969

- 2-5 Laymen's Training Institute—Old Umtali
- 6 Epiphany Day
- 9-12 Laymen's Training Institute—Nyadiri
- 12 Hospital Sunday
- 19 World Service Sunday

FEBRUARY 1969

- 2 Sunday and beginning of Christian Education Month
- 16-23 Week of Prayer
- 19 Ash Wednesday
- 21 World Day of Prayer
- 23 Christian Social Concerns Sunday
- 23 First Sunday in Lent

MARCH 1969

- 2 Babyfold Sunday
- 7-8 Christian Convention South—Rusape
- 23 Passion Sunday
- 30 Palm Sunday

APRIL 1969

- 4 Good Friday
- 6 Easter
- 23-25 R.R.W. Dumba—Chakohwa—Umtali South District

Part XI

HISTORICAL

Conference Sessions

EAST CENTRAL AFRICA MISSION CONFERENCE

TIME	PLACE	BISHOP	SECRETARY
1901 Nov. 16	Umtali and Old Umtali	Hartzell	Springer
1903 Sept. 29	Umtali	Hartzell	Beetham
1905 May 26	Umtali	Hartzell	Ferris
1907 Mar. 13	Umtali	Hartzell	Ferris
1907 Nov. 22	Umtali	Hartzell	Ferris
1909 July 10	Umtali	Hartzell	Greeley
1910 Aug. 17	Umtali	Hartzell	Greeley
1911 June 7	Umtali	Hartzell	Gurney
1912 Feb. 17	Old Umtali	(J. R. Gates)	O'Farrell
1913 Oct. 22	Old Umtali	Hartzell	Greeley

RHODESIA MISSION CONFERENCE

1915 Jan. 20	Old Umtali	Hartzell	Greeley
1916 Feb. 16	Old Umtali	(J. R. Gates)	Greeley
1917 May 3	Old Umtali	Johnson	Greeley
1917 Dec. 7	Old Umtali	Johnson	J. R. Gates
1919 April 4	Umtali	Johnson	Gurney
1921 June 13	Old Umtali	Johnson	James
1922 June 14	Old Umtali	Johnson	James
1923 June 19	Old Umtali	Shepard	James
1924 Aug. 13	Old Umtali	Johnson	James
1925 June 25	Old Umtali	Johnson	Wagner
1926 Nov. 4	Nyadiri	Johnson	R. C. Gates
1927 June 14	Old Umtali	Johnson	Murphree
1928 Sept. 10	Old Umtali	Johnson	Murphree
1929 July 3	Old Umtali	Johnson	Murphree
1930 July 9	Mutambara	Johnson	Murphree

RHODESIA ANNUAL CONFERENCE

1931 July 8	Mrewa	Johnson	Sells
1932 Sept. 28	Old Umtali	Johnson	Sells
1933 June 14	Old Umtali	Johnson	Sells
1934 June 13	Old Umtali	Johnson	Sells
1935 July 9	Old Umtali	Johnson	Adkins
1936 Dec. 6	Old Umtali	Springer	Sells
1937 Oct. 6	Nyadiri	Springer	Sells
1938 Oct. 5	Old Umtali	Springer	Sells
1939 Nov. 8	Old Umtali	Springer	Sells

THE METHODIST CHURCH

1939 Nov. 10	Old Umtali	Springer	Sells
1940 July 24	Mrewa	Springer	Sells
1941 Sept. 2	Old Umtali	Springer	Sells
1942 Sept. 1	Mutambara	Springer	Sells
1943 Aug. 31	Old Umtali	Springer	Sells
1944 Sept. 5	Old Umtali	Springer	Sells

1945	Aug.	21	Nyadiri	Booth	Sells
1946	Aug.	22	Old Umtali	Booth	Sells
1947	Aug.	25	Old Umtali	Booth	Sells
1948	Aug.	23	Old Umtali	Booth	Fuller
1949	Aug.	25	Old Umtali	Booth	Fuller
1950	Aug.	23	Old Umtali	Booth	Sells
1951	Aug.	19	Old Umtali	Booth	Sells
1952	Aug.	19	Old Umtali	Booth	Sells
1953	Aug.	16	Old Umtali	Booth	Sells
1954	Aug.	15	Old Umtali	Booth	Sells
1955	Aug.	14	Old Umtali	Hagen	Hassing
1956	Aug.	29	Old Umtali	Booth	Sells
1957	April	23	Old Umtali	Dodge	Sells
1958	May	4	Old Umtali	Dodge	Sells
1959	May	3	Nyadiri	Dodge, Booth	Goodloe
1960	April	29	Old Umtali	(Griffin), Dodge	Goodloe
1961	May	1	Old Umtali	Dodge	Choto
1962	April	23	Nyadiri	Booth	Choto
1963	April	29	Mutambara	Dodge	Choto
1964	May	11	Mrewa	Dodge	Choto
1965	May	3	Old Umtali	Zunguze	Muzorewa
1966	May	3	Nyadiri	(Kawadza)	Muzorewa
1967	May	2	Mutambara	(Kawadza)	Muzorewa

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1968	May	7	Old Umtali	Zunguze	Muzorewa
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